

ASTROLOGY SIMPLIFIED

BEPIN BEHARI

What Can It Do For You?

- * *Provides* a nosegay of **1001** terms and concepts with annotations to make your study of Indian (Vedic) Astrology interesting and meaningful.
- * *Describes* the basic features of the 9 planets, **12** signs of the Zodiac, 12 house divisions of a Natal Chart, 27 **Nakshatras** beside Abhijit, 125 planetary combinations, 155 planetary deities and nature spirits, ancient *rishis* and mythological personalities, **155** metaphysical and religious concepts, **415** abstruse and technical astrological terms, besides a large number of miscellaneous astrological principles.
- * *Explains* Dasa Systems, Kala Chakra Dasa, Muntha, Gulika, Hadda System, Annual Horoscope, Kala Purusha, Periodicity of Manifestation, Vedic Concept of Time, Nishekha Lagan, and several other complicated terms.
- * *Concretise* important astrological concepts with 5 illustrations and 10 diagrams.
- * *Guides* student of yoga and astrology by elucidating concepts frequently used in occult literature.
- * *Synthesises* astrological, mythological and spiritual approaches to various astrological principles so as to give a deeper understanding of this ancient knowledge highly useful for self-awareness.

Bepin Behari is a noted authority on Vedic Astrology. Primarily an economist, the author in his perceptive approach to Eastern Science has brought into the light of day the aspects of Vedic Astrology which were hitherto thought to be lost.

Author of many books and articles, Bepin Behari has also given lectures and talks on the subject so close to his heart.

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SYMBOLS AND ABBREVIATIONS USED

SIGNS OF THE ZODIAC

♈	: Aries
♉	: Taurus
♊	: Gemini
♋	: Cancer
♌	: Leo
♍	: Virgo
♎	: Libra
♏	: Scorpio
♐	: Sagittarius
♑	: Capricorn
♒	: Aquarius
♓	: Pisces

Signs of the Planets

☉	: The Sun
☾	: The Moon
☿	: Mercury
♀	: Venus
♂	: Mars
♃	: Jupiter
♄	: Saturn
♅	: Rahu
♆	: Ketu

Abbreviations

BPH	Brihat Parashar Hora Shastra
BS	Brihat Samhita
G&BB	Graha and Bhava Balas (R.V. Raman)
ItEA	Introduction to Esoteric Astrology
IU	Isis Unveiled (H.P. Blavatsky)
JR	Jyotish Ratnakar
ML	Mahatma Letters to A.P. Sinnett
MSVA	Myths and Symbols of Vedic Astrology (B. Behari)
RiW	The Revelations in the Wilderness (G.H. Mees)
SD	The Secret Doctrine (H.P. Blavatsky)
Sk	Sanskrit
SoV	The Secret of the Veda (Sri Aurobindo)
SoY	The Science of Yoga (I.K. Taimini)
TG	The Theosophical Glossary (H.P. Blavatsky)

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A

ABHIJIT

The asterism occupying 270° 40' to 280° 54' 13" of the zodiac. It is represented by three stars, which includes Vega, the brightest star of the northern hemisphere. A name of Vishnu, Krishna acknowledges it to represent him. Brahma presides over the star. It is important in *Muhurtha* (q.v.) determination.

ABHIMANI

Meaning dignified, proud; also personifies *Agni*, fire, who is said to be the eldest son of Brahma. He has three sons, viz., Pavaka, **Pavamana**, and Suchi from his wife Swaha (q.v.). *Abhimani* also means a planet in strength and moving towards its exaltation sign.

ACHARYA

A spiritual teacher. One who invests a *boy with the sacred thread* and instructs him in the *Vedas*. When affixed to proper names (as in Sankaracharya) it means learned and venerable.

ACHCHADANA

Meaning cover, concealment. Special aspect (q.v.) of Jupiter and Venus. Kapii Nadi, a classical text on astrology suggested Jupiter to have 3rd and 11th aspects as *Achchadana*, while Venus gets it as its 5th aspect.

ACHYUTA

Meaning firm, imperishable; often refers to Vishnu.

ADANA LAGNA

Also known as *Nisheka Lagna*. Ascendant at the moment of impregnation.

ADHI

As a prefix it means the chief or the presiding deity.

ADHI MITRA

Very close friend. (See *Planetary Friendship*)

ADHI YOGA

An auspicious planetary combination formed by benefices in the 6th, 7th and 8th houses from the Moon sign while Mercury is not combust (q.v.) and Jupiter does not form *Sakata yoga* (q.v.). It makes an individual polite, trustworthy, affluent and capable of defeating his adversaries.

ADHOMUKHA

The sign occupied by the Sun in a natal chart.

ADI

Meaning Beginning. The Original Cause; the parent-source of the nominal impersonal self. The initial phase of illusory manifestation produced by *Avidya* (ignorance). H.P. Blavatsky stated *Adi* to stand for the one on the unreachable plane of absoluteness and infinity, on which no speculation is possible, while *Aditi* (q.v.) stands for the one on the plane of emanation. *Adi* is eternal, absolute, and immutable while *Aditi* is a reflection of *Adi*. The *Vedas* used *Adi* in the sense Brahma was used in subsequent scriptures. Buddhists refer to Siddhartha **Gautam** as *Adi Buddha* to imply him as the first or the Supreme Being.

In astrology, *Adi* represents the Sun being the primeval cause of the

solar system. Among the zodiacal signs, it stands for Aries, and among the Lunar *Mansions* (q.v.) Ashwini is considered *Adi*, while in a natal chart, *Adi* stands for the ascendant.

ADI BHUTA

The first-born; Brahma, the primeval element.

ADI BUDDHA

The chief deity of Southern Buddhists. The abstract principle of all Buddhas. Siddhartha **Gautam** is also referred as Adi Buddha to imply him as the first or the Supreme Being.

ADI BUDDHI

Original perception. Pure Consciousness.

ADI NIDANA

[(*Adi* = first) + (*Nidana* = rope that binds, cause)]. The original cause.

ADI SHAKTI

Primeval divine fire. The female creative power. An aspect of every male deity.

ADITI

Meaning **Free**, unbound. Boundless heaven as compared with the finite earth. A Vedic goddess representing the primeval generatrix of all that emanated. The eternal space of boundless whole, the unfathomable depth signifying the veil over the unknown.

The *Rig Veda* describes it as the father and mother of all gods; it is named *Devamatri*, mother of all gods, or *Swabhavat*, that which exists by itself. She is frequently implored for blessing children and cattle, for protection and forgiveness.

In the *Yajur Veda*, Aditi is addressed as the support of the sky, the sustainer of the earth, the sovereign of this world, and the wife of Vishnu.

The *Vishnu Purana* describes Aditi, the daughter of Daksha and the wife of Kashyapa, to be the mother of 8 Adityas (q.v.), including Vishnu and other shining ones.

According to the *Matsya Purana*, Indra gave to Aditi a pair of earrings that were produced by the churning of the ocean. Several Puranic stories refer to these earrings being stolen and taken to the city of Prag Jyotish by the Asura king Naraka, from where they were brought back and restored to Aditi by Krishna.

Occult tradition establishes a close resemblance between Krishna, Aditi and the Cosmic Mother principle.

Aditi gave birth to 8 Adityas (q.v.), of whom the 8th one, Martand, the present Sun of the present solar system, was cast away as a 'dead egg'. In the *Mahabharata* there is a reference to Devaki who bore eight foetuses, of which seven were destroyed by Kamsa while the eighth one, which was Krishna, was transported to Gokula by her husband, Vasudeva. In such legends, Devaki, the mother of Krishna, is represented as a new birth, or manifestation of Aditi, and Krishna of the Sun connected with the origin and nourishment of the earth.

Aditi is variously represented in Indian occult literature. Besides being the goddess who mothered 8 Sun gods, she even represents Prithvi, the mother earth, Vach, the goddess of speech who articulates noumenon into creative impulse, and in southern Buddhist schools, she is identified with Akasha, the all-pervading substratum of all manifestation, and with Nirvana, liberation. She represents the Great Deep, the primeval waters of space, the chaos, and the celestial Virgin Mother of all the

visible and invisible universes, and the primordial light which provides life and substance to every form of creation. Aditi is symbolised as the central point in the Sun symbol O .

Aditi presides over the 7th asterism, *Punarvasu*. Mees states that Aditi has six or seven forms as applying to six or seven spheres, or twelve forms referring to the stages of spiritual path connected with the twelve signs of the zodiac. Blavatsky refers to it as the Vedic name for *Mulaprakriti* (q.v.). She even considers Aditi as the mother of gods, or Sheikinah, the eternal light; in the world of spirit, the great deep and chaos, or the primordial substance in its first remove from the unknown in the manifested cosmos. Aurobindo states that Aditi is 'both the cow and the general Mother; she is the Supreme Light and all radiances proceed from her. Psychologically, Aditi is the supreme and infinite consciousness, represented as mother of the gods.'

ADITYA

Meaning, born of *Aditi*. Born as Vivaswan, a son of Kashyapa and Aditi, Adityas are divine intelligences supervising and maintaining the cosmic evolutionary process. They are also known as Suryas, Vasus, and by several other names. The root number 33 in Hindu occultism stands for the 12 Adityas, 8 Vasus, 11 Rudras, and 2 Ashwinis, all presenting different aspects of the same primeval impulse.

Adityas represent the creative expression of the primordial effulgence of life. Brahma is said to have created them for assisting him in his evolutionary task but they refused to do so considering it to be an impure involvement. An infuriated Brahma cursed them to be born repeatedly at

the beginning of every *Kalpa* (q.v.). They are also called Ajitas, Tushitas, Satyas, Haris, Vaikunthas, Sadhyas, and Adityas on different occasions.

Aditi is said to have given birth to 8 Adityas, 7 of whom she gave to the gods, and they became different planets. The eighth one, named Martand, was thought dead and was cast away. It became the Sun of the present solar system. The Puranic stories mention the Sun (Vivaswan) to be married to Tvastri (Sanjna), daughter of the celestial architect Tvastra or **Vishwakarma**. But she was unable to bear his effulgence, so having left her shadow, Chhaya, to look after him, she went to her father, who sheared much of the Sun's radiance. From the fragments thus chipped off, the discus of Vishnu, the trident of Shiva, the weapons of Kubera, the lance of Kartikeya and such other deadly weapons of several other gods were formed.

The Sun, or the **Aditya**, is supposed to have a large family. He has three wives, viz., Sanjna, Ragyi, and Prabha, besides Chhaya, formed from the shadow of Sanjna. A king named Raivat was born of Ragyi, Prabhat was born of Prabha. From Sanjna the Sun had two sons, viz., Vaivasvata Manu and **Yama**, and a daughter called Yamuna. Yama and Yamuna are said to be twins. From Chhaya, the Sun begot Savarni Manu, Sani (Saturn) and Vishti. The two Manus are related with racial evolution and social reorganisation of different human races during the different periods of manifestation or *Manvantara*.

Yama became the god of death, and Sani is the planet related with death. **Yama** presides over the planet Saturn. Yamuna and Tapti are two

important rivers of north and south India. Vishti is a very fierce-looking demoness, connected with **Time**. Away from her husband, Sanjna assumed the form of a mare and began wandering in the universe. When the Sun became aware of the deception, he assumed the form of a horse and, having found her in her new form, produced the two Ashwini Kumars (q.v.).

There are many stories of the Sun's seductions. The Sun begot Karna from Kunti before she was married to Pandu. It was supposed to be an immaculate birth, without destroying her virginity. Karna became a hero of the *Mahabharata* and in many ways excelled Arjuna in bravery and military skill. It was **difficult** to vanquish him until he removed his armour on his own volition. The Sun also fathered Sugriva, the monkey chief who helped Rama trace and retrieve his abducted wife, Sita, from the clutches of Ravana, the demon king of Lanka. Sugriva also provided the necessary monkey army to Rama in his fight with Ravana. It is said that Aditya gave the Syamantaka jewel to **Satrajit**, the father of Krishna's wife, **Satyabhama**.

As Martand, Aditya received from his mother the earrings obtained from the churning of the ocean, which enabled him to maintain stability during his constant strife with his brothers. In the form of a horse, Aditya communicated *Sweta Yajura Veda* to Yajnavalka. Blavatsky describes Aditya as "neither Sun, nor Moon, nor stars, **but** the eternal sustainer of the luminous life which **exists** as it were behind all the phenomena." She further says: ". . . the Radiant Child of the Two, the unparalleled refulgent **Glory—Bright**

Space, Son of Dark Space, who emerges from the Depths of the great Dark Waters . . . He shines forth as the Sun, he is the Blazing Divine Dragon of Wisdom . . . Behold him lifting the Veil, and unfurling it from East to West. He shuts out the Above, and leaves the Below to be seen as the Great Illusion. He marks the places for the Shining Ones, and turns the Upper into a Shoreless Sea of Fire, and the One Manifested into the Great Waters." {*S.D.* I. p. 138}

ADVAITA

[[A = not) + (Dvaita = duality)]. The **non-dualistic** school of Vedantic philosophy founded by Sankaracharya stressing the **Supreme** as one and the only one causeless cause of all. A philosophical system of absolute monotheism.

AFFLICTION

Adverse planetary effect. It arises in many ways, e.g. (1) placement of planets in the 6th, 8th, and/or 12th houses or their rulership of these houses; (2) association of a house or a planet with malefic Saturn, Mars, or Rahu; (3) occupation of *Badhaka* (q.v.) planets in a house or their association with any other planet; (4) *Combustion* (q.v.) of a planet; or (5) association of Sun with Saturn, Rahu or Ketu. Affliction is also caused to a planet if it occupies an inauspicious asterism.

AGASTYA

[[Aga = the immovable, a mountain) + (Asti = thrower); (Aga = pitcher) + (Asti = to exist)]. An ancient patron saint of Vedic astrology associated with the star Canopus. Tradition claims him to be still living in the South Indian hills where he went to teach science and literature and to revive occult teachings. Some spiritualists believe him to be middle-aged

with grey hair, often coming into physical contact with the disciples, though precluded from the purview of visitors. Yet he is said to be as old as the *Vedas*. Many hymns in the *Rig Veda* are attributed to him. He and **Vashishtha** are said to be the offspring of Mitra and Varuna (q.v.) whose seed fell from them at the sight of Urvasi, a celestial nymph. Lest the vital energy thus released be wasted, it was preserved in an earthen pitcher and at the appropriate time, born as 'a fish of great lustre'. As he was very small when he was born, not more than a span in length, he was called *Mana*, meaning a standard measure.

It is said that Agastya drank the entire ocean when it did not stop giving shelter to fugitive demons. He pushed down the Vindhya mountains when they insisted on obstructing the path of the Sun. He devoured the demon Vatapi and burnt to ashes his brother Ilwala, because they were destroying the Brahmin priests.

In the *Ramayana*, he is said to have received Rama, his wife Sita and younger brother Lakshmana at his hermitage and presented Rama with the bow of Vishnu, the arrows of Brahma, the quiver of Indra, and an invincible sword. He also presented him with a rare jewel obtained from the dead king Sweta.

Agastya redeemed his ancestors, suspended by their heels, by begetting a son, which he did by marrying a girl whom he had formed out of the most graceful parts of different animals. The sage is also said to have been related to the Rakshasas through his previous birth.

According to Blavatsky, Pulashya, a *Prajapati* or a mind-born son of Brahma, who was the progenitor of

Rakshasas, had in a former birth a son named Dattoli, who was later known as Sage Agastya. Dattoli alone has six more variants to it, or seven meanings. He is called Dattoli, Dattali, Dattotti, Dattottri, Dambhobhi and Dambholi. These seven variants have each, according to Blavatsky, a secret sense, and refer in the esoteric commentaries to different ethnological classifications, and also to physiological and anthropological mysteries of the primitive races.

AGNI

Meaning (i) fire, god of fire, viz., Vaishvanara in the *Rig Veda*; (ii) personified primordial light, Bhuranya, the rapid carrier of Divine Spark; (iii) first emanation in the triple manifestation of spirit, force, and matter; (iv) central spiritual Sun, and (v) the electrical fire of life. One of the most ancient and most sacred objects of Hindu worship, *Agni* appears in three phases: (i) as Sun in heaven, (ii) as lightning in midair, and (iii) as ordinary fire on earth. Agni is one of the three great deities in the *Vedas*, viz., Agni, Vayu (or Indra) and Surya, who preside on earth, air and sky, respectively, and are equal in dignity. Agni is considered as the mediator between men and gods, as protector of men and their homes, and a witness to their actions. Agni is one of the *Panch Bhutas* (q.v.) and represents the primordial fire which carries forth life essence in all forms of manifestation. It exists in them, either in latency or expressed in their actions.

In the *Puranas*, fire in pre-manifestation state represents Shiva as a shaft of light which Brahma and Vishnu together were unsuccessful in exploring and locating its source. Brahma is also said to be the progenitor of fire as one of his sons married a daughter

of Daksha and produced 49 types of fire. According to another story, Indra, an offspring of Kashyapa and Aditi, is considered identical with Agni as well as the **Sun**.

Agni emanated from the mouth of the Supreme; he later manifested the cosmos and revealed the sacredness of the *Vedas*. His carrier is a ram (which also means the first asterism, Aries). Agni had three sons, Pavaka, Pavamana, and Suchi, who were condemned by Vashistha to be born repeatedly. They appear as Vidyuta (electrical fire), Nirmatya (fire produced by friction) and Suchi, as the solar flare. From Pavaka was born Kavyavahana, the fire of *Pitris* (q.v.); from Pavamana was born Saharaksha, the fire of the Asuras or the demons; and from Suchi was born Havyavahana, the fire of the gods. The three sons of Agni had 45 sons, so the family had altogether 49 persons identified with the 49 fires. They produced physical, psychic and spiritual energies in men by their permutations and combinations.

Agni is represented as having seven tongues, each of which has a distinct name and function. He has four hands and is borne in a chariot drawn by red horses, and the seven winds are the wheels of his car. He is accompanied by a ram, on which he is sometimes represented as riding. The seven flames of fire are named *Kali* (black), *Karali* (fierce), *Manojava* (mind-swift), *Sulohita* (blood-red), *Sudhumravarna* (smoke-coloured), *Vishwaruch-devi* (universally attractive), and *Sphulingini* (scintillating). They are the seven channels of cosmic, mundane and human evolutions; they represent the seven rays of the Sun, represented by seven horses of its chariot, or the seven heads of a

single horse in it. The seven channels each with seven subsidiary currents make a total of 49 fires which move in both outgoing and ingoing directions. The fire manifests as *Prana* (q.v.), the vital life force in the physical body; as *Kama*, sexual passion in man's emotional nature; *Manas*, as the thinking principle in his mind-body; and *Tapas*, penance with austere sacrifices at the spiritual level. The total sacrifice of one's everyday life for one's divine nature or for the Supreme Being is represented by *Swaha*, the sacrificial fire. The fire aroused by Pavamana forges a union between thinking principle and Buddhist consciousness, thereby leading to an illumined mind which unfolds higher spiritual attributes in man.

The Sun is the visible symbol of cosmic fire functioning in the solar system; it vibrates at the highest spiritual level in man. Mars represents fire at the physical level, imparting to it the necessary vigour, enthusiasm and initiative. Jupiter absorbs the life force radiating from the Sun, and distributes it throughout the body for sustaining and protecting it from any untoward calamity. Agni presides over *Krittika* (q.v.) and *Vishakha* (q.v.) **asterisms** and is also related to *Aridra* (q.v.), *Hastha* (q.v.) and *Purva Bhadrapada* (q.v.). Aries, Leo and Sagittarius are fiery zodiacal signs.

The importance of fire and therefore of the stellar impulses linked with it in manifestation and everyday existence was emphasized by H.P. Blavatsky as follows:

The Spirit beyond Manifested Nature is the Fiery Breath in its absolute Unity. In the manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System, it is the visible Sun, the

Spirit of Nature, the terrestrial God. And in, on and around the Earth, the fiery spirit **thereof**—*Air*, fluidic Fire; *water*, the liquid Fire; *Earth*, the solid Fire. All is Fire . . . The primitive names of the Gods are all connected with fire, from *Agni*. (*S.D.*, III. pp. 122-23)

AGNI BHU

Born out of fire; Kartikeya (q.v.).

AGNIHOTRA

Oblation to and maintenance of the sacred fire.

AGNI HOTRI

The priest who served the firegod and performed *Agni Hotra* every morning and evening as a duty enjoined upon the householders, offering *Homa*, oblations, to it.

AGNIVESHA

A sage, a son of *Agni*, and an ancient writer on medicine.

AHALYA

The most beautiful woman created by Brahma and given in marriage to **Gautam** (q.v.); He returned her **undefiled** even when she was kept under his charge for more than a year. Indra, in the guise of Sage Gautam, seduced her. Gautam, on discovering it, cursed Indra to have a thousand female generative organs on his body, which later, at the intercession of the gods, was changed to a thousand eyes. But Indra once again seduced Ahalya and this time the sage turned Ahalya into a stone. She was redeemed thousands of years later when she was touched by the feet of Rama. There are many variations of this story. According to one, Gautam expelled Ahalya from his hermitage and deprived her of her

prerogative of being the most beautiful woman in the world. According to another story, he made her invisible, to be restored to her physical form only by the touch of Rama's feet.

This episode of Ahalya's seduction by Indra is explained **mythologically** as Indra (Sun)'s carrying away the shades of night, as the name Ahalya also means and signifies night.

AHAMKARA

[(*Aham* = self) + (*Kara* = maker)]
Egotism, self-love born of *avidya* (q.v.), spiritual ignorance; the conception of "I" distinguished from the universal One-Self personality. In Vedanta, it is considered as the third of 8 producers of illusory creation in the sense of conceit, or the conception of individuality. It is rooted in the nature of *Manas*, the thinking principle, which arises from *Mahat*, the illumined mind. It is dual in nature as it has affinity with *Atma-Buddhi* as well as with the physical counterpart of man. Astrologically, Mercury produces self-conceit as well as spiritual ignorance, *Avidya*, especially when it is associated with the materialistically afflicted Sun, or when it is adversely aspected or is conjunct with Saturn or the nodes of the Moon (Rahu).

AHI

A serpent, a thief, the shadowy planet Rahu. In the *Vedas*, Ahi is a demon representing egotism and ignorance. It personifies thirst for life, lack of moisture, and existence of drought. Yet as *Dhyan Chohans*, it stands for mighty intelligent forces which give rise to and enact her laws in nature while themselves acting in accordance with laws imposed on them by yet higher powers. As a demonic

power, *Ahi* was *Vritra*: (q.v.), the serpent of ignorance killed by Indra to save the world from destruction. Ahi represents the Sun and Rahu. As Naga it presides over *Ashlesha* (q.v.) and as Ahir-Budhanya it imparts wisdom to *Uttara Bhadrapada* (q.v.).

AHIRBUDHANYA

Also known as a dragon of the deep. It is one of the 11 primary Rudras (q.v.) produced by Sage Kashyapa and Surabhi, who was one of the daughters of Daksha Prajapati (q.v.). Ahirbudhanya produced 80 million invincible trident-holding secondary Rudras who were spread in all directions to protect mankind. Along with Ajaikapada, another **primary** Rudra, he formed the dual principles of light and darkness, heat and cold, and is personified as Agni while Ajaikapada is Soma. Ajaikapada and Ahirbudhanya preside over *Purva* and *Uttara Bhadrapadas* (q.v.), respectively.

AHIRVRITRA

The dragon of primordial ignorance which lies concealed in primeval darkness.

AJA

Meaning unborn, eternal Brahma, the zodiacal sign of Aries, a name of Moon and of Kamadeva. **Born** from the heart of Brahma, it is also known as *Atmabhu*, self-existent. It stands for the manifest deity which is an outer cover of the ever-concealed. It represents the primeval thirst for sentient existence personified by Kamadeva (q.v.).

Aries is known as *Aja* which induces externalisation process and produces the energy to blossom in splendour. *Aja* is an epithet applied to many gods. It is also the name of a prince in the solar race of kings, sometimes he is said to be the son of Raghu and at other times the son of

Dilip, the son of Raghu. He redeemed a celestial musician, a *gandharva*, transformed as a mad elephant. On his release, the *gandharva* gave Aja certain arrows which enabled him to win and marry **Indumati**, the daughter of the King of Vidarbha, in a *Swayamvara* (where a bride herself selects her husband). When their son Dasharath, the father of Rama, grew up, Aja ascended to Indra's heaven.

AJA-EKA-PADA/AJAikapada

[{*Aja* = ram) + {*EL* = one) + (Pada = foot)]. Presiding deity of *Purva Bhadrapada* (q.v.), a primary Rudra born of Kashyapa and Surabhi, represents the sure-footed goat. It is transcendent cosmic energy, referred in the *Atharva Veda* along with Rohit, primarily concerned with producing heaven and earth. Ajaikapada establishes itself as the Sun to nourish the universe. (See *Ahirbudhanya*)

AJITAS

Unconquered. A title given to Vishnu, Shiva and many others. These are 12 classes of gods incarnating in each *Manvantara* (q.v.) and are often identified as Kumaras (q.v.), an epithet of *Jnana Devas*.

AJNA CHAKRA

[*Ajna* = to command) + {*Chakra* = wheel, energy centre)]. A term used in yogic literature to mean the energy centre located between the eyebrows. Also known as Brow Chakra.

AKASHA

Meaning sky, **ether**. A term with different meanings to different systems of Indian philosophy. It stands for the subtle, **supersensuous**, spiritual essence pervading **all** space. The cosmic void in which the entire manifestation takes place. In the latter, Aditi (q.v.) personifies the Vedic

concept of Void. The Vedantists describe it as one of the five basic elements, the *Mahabhutas* (q.v.) and the *Vaisheshikas* (q.v.) considered it as one of the nine *dravyas*, substances, having the substratum of the quality of sound. Indra rules over *Akasha*. The Buddhists describe it as a state in cosmogenetic evolution. The Southern Buddhists made it one of the three eternal components of existence, the other two being law and Nirvana.

Blavatsky considers space and universe to be synonymous. In space there is neither matter, nor space, nor spirit, not all that and much more. She states it to be the root of life which, in its eternal, ceaseless motion, like the out- and in-breathing of one boundless ocean, evolves but to re-absorb all that lives and feels and thinks and has its being in it. {SD. V pp. 381-82}

The occultists consider *Akasha* as the astral and sidereal light (q.v.) which contains within its shoreless waves not only promise and potency of every quality of life but also realisation of the potency of every quality of spirit. It is *anima mundi* (q.v.), the world soul, the workshop of nature and of all the cosmos, spiritually and physically.

AKASHIYA DHURVA

Celestial pole.

AKASHIYA VISHUWATA VRITA

Celestial equator.

AKHAND SAMRAJYA YOGA

A planetary combination producing a long life of affluence formed by Leo, Scorpio, Aquarius or Taurus as ascendant, making Jupiter rule either the 5th or the 11th house in a natal chart. The *yoga* also assumes that the rulers of the 2nd, 9th and 11th houses from the Moon are strong.

AKRITI YOGA

Depending upon the pattern of relationships, the following *yogas* are identified as *Akriti yoga*:

(1) *Gada*, (2) *Saket*, (3) *Pakshin*, (4) *Bajra*, (5) *Yava*, (6) *Shringataka*, (7) *Hala*, (8) *Kamal*, (9) *Vapi*, (10) *Yupe*, (11) *Shar*, (12) *Shakti*, (13) *Dand*, (14) *Nau*, (15) *Kuta*, (16) *Chatra*, (17) *Ardha Chandra*, (18) *Chap*, (19) *Samudra*, and (20) *Chara*. (For results of these *yogas*, see them under their respective names.)

AKSHANSHA

Latitude.

ALAYA

Meaning a dwelling place, a receptacle. The universal soul. The name belongs to the Tibetan system of the contemplative Mahayana school. Identical with *Akasha* (q.v.) in its mystic sense, and with *Mool Prakrit*: (q.v.) in its essence, it is the basis of all things.

Blavatsky considers *Alaya* as the soul of the world, or *anima mundi* (q.v.), which, according to esoteric teachings, changes its nature periodically. *Alaya*, though eternal and changeless in its inner essence on the planes which are unreachable by either men or cosmic gods, changes during the active life period with respect to the lower planes. The Mahayana school considers it as the personification of Voidness. Yet *Alaya* is the basis of every visible and invisible thing, though it is eternal and immutable in its essence, it reflects itself in every object of the Universe. {SD. I. pp. 119-20}

ALPAYU

Short span of life. Those who die young. The exact duration of this short span depends upon the life

expectancy prevalent in the culture of the native under consideration. As a general rule, the period of *Alpayu* extends up to 32 years of age. (For determination of longevity in any chart, see author's *Planets in Signs and Houses*, pp. 165-70.)

AMAR YOGA

An auspicious planetary combination formed in two ways, viz., (1) all cardinal houses occupied by all **malefics** or by all **benefices**. In the former case, the native owns landed property and real estate, and in the latter case, he becomes rich and affluent; (2) Sun in Aries or in Leo occupies the ascendant, or any other cardinal or trine house while Moon is in exaltation or in its own sign, i.e., in Cancer or Taurus, and Jupiter and Venus occupy the 8th or 12th house in the natal chart. *Amar yoga* nullifies all evils in the horoscope.

AMARAK YOGA

A planetary combination formed by the lord of the 7th house placed in the 9th house, and the lord of the 9th in the 7th house while both these planets are in strength. It bestows to the native long anns, big eyes, knowledge of law and religious scriptures. His wife is faithful to him and he leads a pure and moral life.

AMARESHWARA

Lord of the immortals. A title of Vishnu, Shiva, and Indra. The name of one of the 12 great *Lingas* (q.v.) situated at Ujjain in Madhya Pradesh.

AMATYA KARAKA

The planet with the highest longitude in a natal chart, irrespective of the sign in which it is placed is known as *Atma koraka* while the planet with the second highest longitude is known as *Amatya karaka*.

It is related with the welfare of siblings. (See *Karakattwa*)

AMAVASYA

New Moon day.

AMBA

Mother. A name of Durga. The eldest daughter of a king of Kashi (Varanasi), she became in a subsequent birth a chieftain of the Pandavas and incapacitated **Bhishma**, the grandsire of the Kuru dynasty. (See *Mahabharata*)

Amba is also the name of the eldest of the seven Pleiades, the heavenly sisters, each of whom was married to the seven sages of the constellation Great Bear.

AMBIKA

A sister of Rudra. In later times identified as Urna or Parvati, the consort of Shiva. Also the name of a younger sister of Amba who became the mother of Dhritarashtra, of the Kuru dynasty.

AMITABHA

[(*ā* = not) + {*mita* = measurable) + {*abha* = splendour}]. Also a Chinese perversion of the Sanskrit *Amrita Buddha* meaning the Immortal Enlightened, which is a name of Gautam Buddha. The name has many variations such as *Amita*, *Abida*, *Amitya*, etc., meaning both 'Boundless Age' as well as 'Boundless Light.' The word is an anthropomorphised version of the original concept of the ideal of an impersonal divine light. Presently, it refers to one of the seven Adi Buddhas who is the heavenly prototype particularly of Gautam Buddha.

AMRITA

[(*a* = not) + (*mrita* = dead)] Nectar of immortality; ambrosia. Esoterically a

state of interminable bliss; exoterically, it is the water of life, ambrosia, which, when taken, could lead to final beatitude. Also means the various things offered in sacrifice and more specially *Soma*. In the *Vedas*, *ghritam*, clarified butter, *Soma*, the sacred drink, and *amritam*, ambrosia, each attributed a distinct psychological state. The experience of the final beatitude leads to radical transformation, from which no retreat to uncertainty (and ignorance, *avidya*) is possible.

In Puranic stories, the ambrosial drink was produced during the churning of the ocean by the gods and demons. The gods tried to prevent the demons from partaking of the drink but Rahu and Ketu (q.v.), represented by Vasuki, who had served as the churning cord, surreptitiously partook some of it and became immortal.

AMSAVATARA YOGA

The planetary combination suggesting descent of an exalted being into the body of an apparently simple person. It signifies limitations imposed on the incarnating ego, even after it attained high spiritual status. The yoga produces high status with fruits of spiritual and mundane achievements. (See *Avatara Yoga*)

ANAGAMIN

[(*Ṇi* = not) + {*gamin* = subject to return}]. Not subject to return. Buddhist term for third-degree initiation.

ANABIBAZON

The *Dragon's Head*, Rahu the invisible karmic planet.

ANANT SHESHA

[(*Anant* = infinite, inexhaustible) + (*Shesha* = end)]. The Serpent of Eternity, represented by the thousand

headed serpent, said to function as the couch of Vishnu. It is also said to support the world on its nose.

ANAPHA YOGA

A planet other than the Sun occupying the 12th house from the Moon constitutes *Anapha yoga*. Mars in this position makes the person powerful, self-controlled and a leader of persons engaged in undesirable activities. Mercury makes him proficient in oratory, an absorbing conversationist, and skilled in social arts. Jupiter makes the native a serious-minded, righteous person spending money on charity. Venus makes the person a womaniser yet respected by persons in authority. Saturn leads to disenchantment, and the nodes, to perversity. The Moon under the yoga bestows well formed organs, good manners and self-respect. In old age, the individual becomes austere and renounces social involvements.

ANGIRAS

A Vedic sage. Many hymns of the *Rig Veda* are attributed to him. All *Rishis* accorded him high status. He is included as one of the seven Maharishis, one of the ten Prajapatis, and a frequent companion of Indra.

The name Angiras comes from the same root as *Agni*, fire; many of his functions are associated with fire. Angiras inspires the law-givers, is an author on astronomy, and is often considered a personification of Brihaspati, the regent of the planet Jupiter, or the planet itself. Angiras is also considered an epithet for the father of Agni. He is connected with hymns addressed to Agni, Indra and other luminous deities. One version makes him the son of Uru by Agneyi, the daughter of Agni; another makes him born from the mouth of Brahma.

Even Daksha Prajapati is sometimes mentioned as his father.

His wives are **Smṛiti** (memory), **Shradha** (reverence), **Swaha** (oblation), and **Sari** (truth). His daughters were **Richas** (Vedic hymns). His sons were the *Manes* called **Havishmats**. **Utathya**, **Brihaspati**, and **Markandeya** were also said to be his sons.

Aurobindo ascribes to Angiras the role of the revealer of divine enlightenment. He considered Angiras to be in the first place a power of Agni, the **Seer-Will**. According to him, Angiras is also the seer, who works by light, by knowledge; he is a flame of the puissance of Agni, the great force that is born into the world to be the priest of sacrifices, and leader of the journey, the puissance which the gods are said to establish here as the immortal in mortals, the energy that does the great work. In the second place, Angiras is the power or at least has the power of Brihaspati, the truth-thinking and seven-rayed whose seven rays of light hold that truth which he thinks, and whose seven mouths repeat, is the word that expresses the truth. It cannot be doubted, Aurobindo says, that this host of troops of Brihaspati are meant to be the Angiras rishis, who by the true *mantra* help in the great victory. *tie* even identifies Jupiter with Sage Angiras. Brihaspati is also an Angiras and one who becomes the Angiras. (SoV, pp. 152-65)

ANGIRASAS

A generic name for several Puranic individuals, a class of *Pitris* (q.v). The word also stands for a river in **Plaksha**, one of the seven sacred islands in **Sapta Dwipa** described in detail in *Devi Bhagwatam*. Blavatsky mentions the Angirasas as an intermediate race of higher beings between gods and

men. She states Angirasas to be one of the names of *Dhyānis*, or *Deva* instructors, of the late third, fourth and even of the fifth race initiates. (SD. IV. 177)

ANGLES

Also known as *Kendras*, cardinal houses or the quadrants. The angles are very auspicious. All planets in these houses bestow affluence and happiness and active life. Even a malefic gives good results in the angles.

ANIMA MUNDI

Latin for *Alaya* (q.v.). The soul of the world. The divine essence which permeates, animates and informs all, from the smallest atom of matter to man and God. Every human soul is, according to Blavatsky, born by detaching itself from the *anima mundi* which esoterically means that our higher egos are of an essence identical with *that* which is a radiation of the ever unknown universal absolute.

ANIVAHUPPU

A combination for planetary strength and its auspicious disposition given in *Kapī Nadi Grantham*. It refers to the strength of a planet arising from its placement in such a way that the remaining eight planets are distributed 4 in 6 houses on its both sides. The nodes are included among the planets considered under this combination. The central planet thus situated attains a powerful position. Even if it is not auspicious otherwise, this position enables it to produce beneficial results.

ANTAHKARAN

[[*Anlar* = middle, interior) + {*Karan* = cause, instrument}]. The bridge between the lower and the higher mind; the link between the Divine ego and the personal self of the man. The internal instrument, the

soul, formed by the thinking principle and egoism.

ANTARIKSHA

Horizon. The firmament between heaven and earth, the sphere of *Gandharvas*, *Apsaras*, and *Yakshas* and such other celestial entities.

ANU

Minute; an atom; the smallest particle of matter.

ANUJANMAN

Younger brother.

ANULOMA

Born of a mother whose caste is inferior to that of the father. *Viloma* refers to the birth when the mother is superior in caste to that of the father.

ANURADHA

17th asterism extending from 213° 20' to 226° 40' of the zodiac. *Tamas* (q.v.) is its primary attribute. Its presiding deity is *Mitra* (q.v.) and lotus is its symbol. It imparts the impulse of growth towards spirituality as well as materialism, depending upon the inherent nature of the individual.

ANYONYASTAYA

Same as *Parivartan* (q.v.).

APACHAYA

The 1st, 2nd, 4th, 7th and 8th houses in a natal chart. (See also *Upachaya* and *Panphara* houses)

APASAVYA

A term used in *Kalachakra* (q.v.) *Dasa* calculation. *Apasavya* and *Savya* sequences are used to determine planetary relationships over different times in one's life.

APOKLIMA

The 3rd, 6th, 9th, and 12th houses in a natal chart. Planets attain 1/4 of their basic strength in these houses. Preponderance of planets in them makes the latter part of an individual's life brighter and more active.

APSARAS

Celebrated nymphs of Indra's heaven. Literally the word means 'moving in the water'; these nymphs are said to have emerged as a result of the churning of the ocean and are very fond of watersports. They are able to change their forms and are very liberal in granting their favours. At Indra's instance, they often detract the sages from their austerities, specially when Indra feels his throne threatened. They are denizens of *Anatariksha* (q.v.).

AQUARIUS

Meaning *kumbha* (sk) (a pitcher). The eleventh sign of the zodiac which extends from 300° to 330°. Aquarius is airy and fierce, related to the western direction and is a *Sudra* by caste. It is powerful in day and likes to wander in forests. It produces struggles for earnest spiritual individuals but for a common householder it leads to inauspicious results, making his everyday life very hard.

Saturn is its ruler. The sign does not provide suitable milieu for exaltation or debilitation of any planet.

Aquarius represents the release of the universal life force latent in an individual. It increases and intensifies material propensities. Under its impulse, frustration is greatly heightened if the individual does not have indifference to worldly attainments. (For details, see *ItEA*, pp. 123-31; *MSVA*, pp. 159-61)

ARA SAURIKARSHANA

Mutual aspect between Saturn and Mars.

ARA SAURI YOGA

Planetary combination between Saturn and Mars. It produces serious afflictions.

ARDHA-CHANDRA YOGA

A planetary combination under which all planets occupy consecutive houses leaving the intervening cardinal houses vacant. The individual under this combination is happy, handsome, and is provided with much ornaments, gems and jewels.

ARDHA-NARISHWARA

[(*Ardha* = half) + (*nari* = female) + (*Ishwara* = God)]. A concept suggesting polarisation of primeval unity into active (male) and passive (female) energy forms and their mutual interaction in togetherness. This stage of cosmic manifestation is described in many ways in ancient religious literature. Mahadeva, the Supreme Lord, also known as Shiva (q.v.), is represented as half male and half female, denoting masculine and feminine energies to be functioning together. The Puranic stories refer to Brahma, as splitting himself into *Brahma-Viraj* (male) and *Vach-Viraj* (female) whose mutual interaction began human generation. Swastika (卐) represents the union of male (—) and female (l) together in action producing motion (卐). Sankhya philosophy postulates *Purusha* (Spirit) and *Prakriti* (Nature) together, resulting in everlasting manifestation in action. The cosmic evolution from the primeval subjective state to the gross terrestrial manifestation results from the interaction of polarised energy forms represented as *Ardhanarishwara*. It is analogous to Jungian psychology of balanced personality, i.e., a harmonious blending of male and female principles in an individual.

Astrologically, the zodiacal belt is divided between male and female signs [as under *Hora* (q.v.) division]. Planets are also paired together,

such as Sun-Moon, Mars-Saturn and Venus-Jupiter, while Mercury is the interconnecting link between subjective and objective groups of planets.

ARDHAPRAHARA

An invisible satellite of Mercury. It is theoretically worked out as follows: Assuming the duration of a day is 30 *ghatis* (q.v.), *Ardhaprahara* rises after 14 *ghatis* on Sunday, 10 *ghatis* on Monday, 6 on Tuesday, 2 on Wednesday, 26 on Thursday, 22 on Friday, and 18 *ghatis* on Saturday. This period is proportionately changed if the duration of daytime differs. During nighttime, this satellite rises after 26, 22, 18, 14, 10, 6, and 2 *ghatis*, respectively, on these days.

ARGALA

Meaning a latch, a bar, or a bolt used for fastening a door or the cover of a vessel. Figuratively, it refers to something intervening as an obstruction. In Jaimini astrology (q.v.), it is used to describe the obstructing effect of an intervening planet. It assumes that planets and signs of the zodiac affect other planets and signs by their aspects. These influences can be nullified by the presence of certain planets at certain places relative to these planets and signs. Such obstructing planets are known as *Argolas*.

ARGHA

Respectable oblation to a god. A small boat-shaped vessel often used for an oblation of water. In mystic literature, the word is also used for the *Ark* or the womb of nature, the crescent moon, or a life-saving ship.

ARHAT

The worthy one deserving divine honours. A title given to fourth degree initiates who have attained

Nirvana (q.v.). An *Arhat* is one who has entered the highest path (of return) and is emancipated from the bondage of involuntary rebirth.

ARIDRA

Meaning green, fresh, soft, moist. The 6th asterism extending from 66° 40' to 80° 00' of the zodiac. Its presiding deity is Rudra, the planetary ruler is Rahu and its primary motivation comes from *Kama*, passion. Its basic attribute is *Rajas* (q.v.). It is symbolised by a human head. The asterism represents the thinking capacity in man. (For details, see *MSVA*, pp. 188-90)

ARIES

The zodiacal sign extending from 0° 00' to 30° 00' of the zodiac. Mars rules over the sign, the Sun is exalted at 10° and Saturn is debilitated at 20°. Aries is considered male by sex, a quadruped by species, and blood red in colour. Its other characteristics are moving, fiery, barren or very few children, bilious in bodily humour, austere and sullied in appearance, rises from the hind part. Its abode is the surface of the earth containing precious stones and gems; it rules over minerals. The sign represents the first stirrings of cosmic ideation. It stands for the beginning of every creative impulse. In Ved antic philosophy, Aries stands for initial action, or *Avarana Shakti*, the veiling process. Its impulse is unsullied, noumenal in its original innocence containing within it all forms of evolutionary potential.

Aries is primordial dynamic energy, the eternal fire inherent in every form of creation in its latency. It is capable of acting in destructive as well as constructive manner. It shows the primeval polarisation of cosmic unity.

The Puranic stories describe Brahma, the cosmic creator, born under this sign.

Aries imparts activity, eagerness to venture in new directions and undertake new explorations, experience happiness in creative activities and take greater interest in action than in results.

The sign is supremely suited for asceticism, yogic practices and austerities. It arouses great urge for renunciation of material wealth. It exerts strong spiritual influence and **often** inspires the persons born under the **sign** to enter into religious discipleship. These persons are well-meaning in their intentions, yet are extremely difficult to live with. Their social relationships are boorish, their married life strained, and **professional** career rough. Aries-born individuals are never satisfied. They desire to reach insurmountable peaks and feel independent. The sign produces radical changes and makes social behavior unpredictable. Aries produces too many contradictions in life.

Syn: Mesha (ram), *Vishwa* (the universe), *Kriya* (physical action), *Tamboor* (a kind of musical instrument), *Adyam* (beginning), *Vasta* (goat, an abode), *Pratham* (primeval), *Kshetram* (sacred spot), *Riksha* (bear), *Bhavam* (an abode), *Bha* (delusion).

ARISTHAM

Meaning misfortune; unlucky omen. A planetary combination that produces unfavourable results and obstructs the fructification of auspicious ones. It accentuates illness, poverty, fatal accidents, and may even cause death.

ARISTHA BHANGA

Mitigation of unfavourable results expected by *Aristha Yogas* (q.v.). Three such alleviating combinations are

(a) Mercury, Jupiter or Venus in a quadrant; (b) a strong Jupiter in ascendant, and (c) a strong ascendant lord in a cardinal house.

ARISTHA YOGAS

Planetary combinations producing misfortune. These combinations **nullify** auspicious results and produce hardships. Some of these combinations are listed below:

(i) Malefics (q.v.) associated with the 6th, 8th and 12th houses or their lords; (ii) Malefic aspects on a weak Moon; (iii) Sun, Mars, and Saturn in the 5th house; (iv) Mars, Saturn, or Sun in the 8th house; (v) malefic aspect on weak ascendant lord, Sun or at Moon; (vi) Sun, Mars, Rahu and Saturn in ascendant; (vii) exchange of signs between Jupiter and Mars; (viii) Mars and Saturn in the 2nd house while Rahu occupies the 3rd; (ix) Rahu in the 4th, and Moon in the 6th or 8th house; (x) Mars in the 7th, Venus in the 8th and Sun in the 9th house; (xi) malefics in the 7th and 12th houses; (xii) Jupiter, Sun, Rahu and Mars occupy signs of malefic planets while Venus is in the 7th house; (xiii) lord of ascendant associated with a malefic or flanked by two malefics, and a malefic positioned in the 7th house (it produces suicidal tendencies); (xiv) Saturn in the 8th house, Moon in ascendant, or alternatively, Venus and Moon in the 6th or 8th House (it leads to stomach disorder or maimed limbs); and (xv) Moon and Mercury in the 6th or 8th house.

ARJUNA

Meaning white, the bright or silvery colour. The third Pandu Prince born, supposedly, of the radiance of Indra, hence he is also called *Aindra*, meaning, born of Indra.

Arjuna was brave as the bravest, a highly skilled archer, proficient musician, aristocratic in temperament, generous, tender-hearted, and chivalrous. His extraordinary skill in archery has identified him with the astrological sign of Sagittarius. He was taught military science by Dronacharya, the greatest teacher of ethics, royal manners, as well as in military science during the Mahabharata period. Arjuna won Draupadi, • a daughter of the Panchal king Draupada, in an archery contest and thus married her at her *swayamvar*.* Fraternal feud led to Arjuna's exile and during this period, he received further instructions in the use of arms from Parasurama, the sixth *avatara* (q.v.) of Vishnu. During the period of exile, he married Ulupi, a Naga princess and by her he had a son named Iravat. He also married Chitrangada, a daughter of the king of Manipur, and from her he had a son named Babruvahan. He visited Krishna at Dwaraka and there he married Subhadra, the sister of Krishna. By her he had a son named **Abhimanyu**. Later on, he obtained the bow 'Gandiva' from Agni (q.v.). He journeyed to the heavenly world, where he, on resisting the advances of Urvashi, the most beautiful celestial nymph, was cursed with (temporary) impotence.

When his eldest brother, Yudhishtir, lost the kingdom in gambling, the five brothers went into exile for 13 years, including a year of incognito residence. During this period, Arjuna went on a pilgrimage to the Himalayas to propitiate gods and to obtain from them celestial weapons for use in the anticipated war against the Kauravas. On this occasion, he fought with Shiva (q.v.)

who appeared before him in the guise of a mountaineer, but Arjuna having found out the true character of his adversary, worshipped him, and obtained from him the Pashupata, one of the most powerful weapons. Indra carried Arjuna to his capital Amaravati where Arjuna spent some time improving his military skill and use of weapons. At the instance of Indra, he went to fight against the *daityas* (q.v.) of the sea and vanquished them. On his return, Indra presented him 'with a chain of gold and diadem and with a warshell which sounded like thunder/ During the thirteenth year of exile, when he was expected to live incognito, he entered into the service of the king Virata, disguised as a eunuch (the nemesis of Urvashi's curse), and acted as a music teacher to Virata's daughter Uttara. Towards the concluding period of his incognito residence, he took a leading part in an assault on the side of King Virata and defeated his enemies, thus winning the lasting friendship of the king which proved very useful in the course of his fight with the Kauravas. When the Kauravas, at the end of the Pandavas' exile, refused to return their kingdom, preparations for the Mahabharata war began and Arjuna secured the personal assistance of Lord Krishna as his charioteer. Before the actual battle began, Arjuna became despondent at the futility of the impending bloodshed. Krishna, then, related the famous *Shrimad Bhagvada Gita* to Arjuna in the battlefield in the presence of both the armies of Kauravas and the Pandavas.

The Mahabharata war lasted 18 days. On the tenth day, Arjuna wounded **Bhishma** mortally. He killed

many of his adversaries, including Jayadratha and others. On the seventeenth day, he was stung by some reproaches of his eldest brother Yudhishtir and he would have killed him had not Krishna interposed; on the same day he miraculously escaped being killed by **Karna** (Arjuna's mother's son from the Sun-god before her marriage to his father Pandu) but an accident to Karna's chariot gave Arjuna the opportunity of killing him. After the victory, following Yudhishtir's *Ashwamedha* horse, Arjuna, besides fighting and conquering many kings, also had an encounter with his own son Babhruvahana at the city of Manipur; there he was killed by his son but was restored to life by a **Naga-charm** supplied by his wife Ulupi. Arjuna was subsequently called to Dwaraka amid the internecine struggles of the Yadavas, the descendants of Krishna. There Arjuna performed the funeral rites of Vasudeva, the father of Krishna, and of Krishna himself. While he was escorting the wives of Krishna to their abode, he was humiliated and defeated by wayside marauders which proved to be not only a great disappointment for him but also an eye-opener. He realised that all his powers, which were given to him by Lord Krishna, no longer existed after Lord Krishna's death. He was now a commonplace entity. Soon afterwards, he retired from the world to the Himalayas, where he perished in the snow along with his brothers and Draupadi.

(**Swayamvar* is an ancient ceremony where marriageable maidens, brides-to-be, stipulated certain conditions, and any individual who could fulfil and accomplish them, could marry the girl as a result.)

ARKA

Meaning, a ray of light, a flash of lightning. Sun; Sunday.

ARTHA

Meaning, to strive, obtain, desire. The word means 'significance' specially of attaining worldly objects, such as riches, prosperity, etc. *Artha* is also one of the four ends of human life, the other three being *Dharma* (righteousness), *Kama* (passion, sexual urge, intense attachment), and *Moksha* (liberation from the cycle of births and deaths, Nirvana (q.v.), release). *Artha* is the primary motivational impulse of Bharani, Punarvasu, Makha, Swati, Jyestha, Shravana and Purva Bhadrapada asterisms.

ARUDHA

Ascended. (See *Arudha Lagna*)

ARUDHA LAGNA

Arudha refers to the relative distance of a sign as the lord of the sign is from the sign it owns. *Arudha lagna* is also known as *Pada lagna*, a term frequently used in Jaimini astrology. It is worked out by counting the same number of signs from the ascendant lord as it (the ascendant lord) is from the ascendant. For example, if the ascendant is Leo and the Sun is placed in Scorpio, four houses away from the ascendant sign Leo, *Arudha lagna* will be four houses away from Scorpio where the Sun is placed. In this case *Arudha lagna* will be Aquarius.

ARUNA

Rosy red, the morning hue; the colour of dawn. The dawn is personified as the charioteer of the Sun. While driving the chariot, *Aruna* sits facing the Sun rather than the horses. *Aruna* is of a later origin than the Vedic *Usha*. He is said to be a son of the Sage Kashyapa and Kadru.

ARYA VASU

One of the 7 rays of the Sun which, according to the *Kurma Purana*, nourishes Jupiter.

ARYAMAN

The presiding deity over the twelfth asterism, *Uttara Phalguni*. A Vedic deity whose interaction with Varuna, Mitra, and Bhaga enables a seeker to reach one indivisible light. Before a human being attains this position, he needs mighty strength, perfectly guided happy inner upsurgings, and constant endurance to reach his goal. Aryaman has the function of strengthening the endurance of the seeker. In all human endeavours, there is stress and strain of efforts, there is struggle. The resolution of conflicts on the path enables the individual to transcend narrowness (an aspect of Varuna) and establish harmony (*Mitra*). It requires intense austerity, penance, and mastery' over one's psychic reactions. It is through *Aryaman's* guidance and assistance that success in efforts is accomplished. Aryaman is the embodiment of endurance. The physical body, i.e., the jar, requires thorough baking before the nectar of immortality can be poured in it. This baking is done by the heat and austerity of Aryaman. Aurobindo states that Aryaman sums up in himself the whole aspiration and movement of man in continual self-enlargement and self-transcendence to his divine perfection. Dowson considers Aryaman as 'a bosom friend'. According to him, Aryaman appears in religious literature as the chief of the Pirn's (q.v.); one of the Adityas, and one of the Vishwadevas. The Puranic stories make him to be an offspring of Aditi (q.v.).

ARYA SIDDHANTA

The system of astronomy founded by Aryabhatta in his work bearing his name. Aryabhatta is considered as the inventor of algebra; two of his works, viz., the *Dasagiti Sutra* and *Aryashtasata* published now under the title *Aryabhattiya* were extensively known throughout the contemporary world. Aryabhatta was born at Kusumapura (Patna) in A.D. 476, and his first astronomical work was composed at the age of twenty-three.

ARYAVARTA

The land of the Aryans, synonymous with India. But more specifically it is the tract of land between the Himalayas and the Vindhya range and from the eastern to the western seas.

ASAT

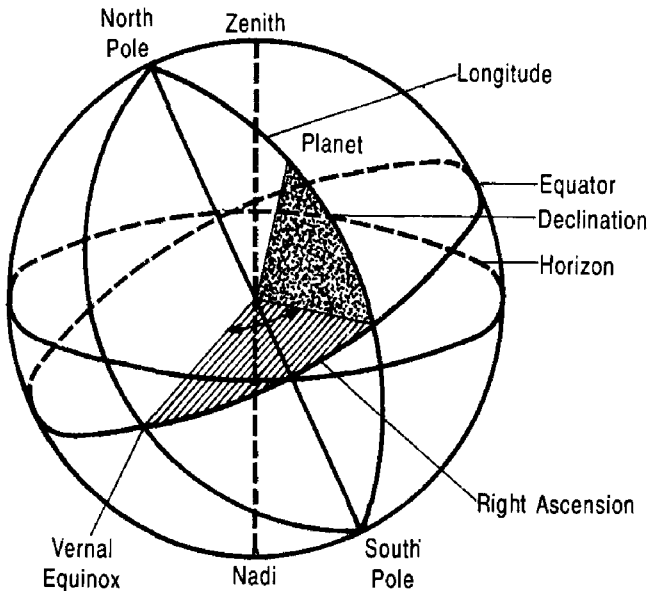
[(a = non) + {sat = truth; the immutable, eternal, the one real

beness)]. A metaphysical concept referring to 'non-being' rather 'nonbe-ness'; the incomprehensible nothing-ness. A synonym of matter, *Prakriti* (q.v.). The unreal or the objective nature is regarded as illusion, nature, or the illusive shadow of its one-true-essence.

ASCENDANT

Lagnam (sk.). Meaning, an auspicious moment; decisive moment; time of action. The point on ecliptic (q.v.) rising at the eastern horizon at the time of birth or occurrence of an event. The zodiacal sign at the time of birth.

In a horoscope, an ascendant represents general personality, opportunities in life, and the basic impulse motivating the individual. It indicates the physical appearance, general health, early years of one's life and the inborn vitality with



The System of Coordinates for identifying a Star or a Planet of the Celestial Sphere

which the individual meets life's challenges.

Jaimini astrology considers 6 kinds of ascendants, viz., *Arudha* or *Pada*; *Bhava*; *Hora*; *Varnada*; *Ghatika*; and *Nishkeka*. All these are worked out differently and are intended to describe different aspects of the individual.

ASCENDANTS, TABLE OF

A table giving longitudes of different zodiacal signs rising at the ascendant corresponding to each sidereal time (q.v.).

ASCENSION, RIGHT

Visuvamsa (sk). A coordinate to locate a celestial body. It represents the arc of the celestial equator (q.v.) measured eastward from the vernal equinox to the foot of the great circle passing through the celestial poles and the given object on the celestial sphere expressed in degrees, hours, etc.

ASHADA, PURVA

The 20th asterism extending from 252° 20' to 266° 40' of the zodiac. It is ruled by Venus, its presiding deity is *Aapas*, the water god, and its primary attribute is *Sattwa* (q.v.) and the basic motivation comes from *Moksha*, liberation. It is considered Brahmin by caste, monkey by species, man by temperament. It represents the eastern direction. It is an auspicious asterism producing God's grace, pride and suitable conditions for spiritual growth. (See also *MSVA*, pp. 229-31.)

ASHADA, UTTARA

The 21st asterism, which extends from 266° 40' to 280° 00' of the zodiac, is an extension of the previous one, viz., *Purva Ashada*, and both together form the complete unit, yet there are subtle differences between them. *Uttara Ashada* is ruled by Sun, and

Vishwadeva is its Vedic deity. Its primary attribute is *Sattwa*, and basic motivational impulse is also *Moksha*, liberation (the same as the previous asterism). It is, however, categorised as a warrior by caste, mongoose by species, but man (the same as the earlier one) by temperament. It represents the southern direction. It is a spiritualising influence: it arouses humility, self-centeredness and deep-rooted sensitivity to cosmic unity. (See *MSVA*, pp. 232-34)

ASHLESHA

The 9th asterism containing 5 stars symbolising a serpent extends from 106° 40' to 120° 00' of the zodiac. It is one of the most mysterious asterisms capable of imparting highly spiritualising influence as well as the most depraved mentality. The asterism is ruled by Mercury. Its presiding deity are the *Nagas* (q.v.), the serpent custodians of spiritual wisdom. Its primary attribute is *Rajas* (q.v.) and the basic impulse is spiritual magnetism.

As the Moon is related to human psyche and the changes within it, and Mercury is concerned with intelligence, so are these planets closely related with this asterism; they endow it with great potential for mental development. *Ashlesha* imparts intellectual and mental development enabling those whom it affects to very much change their perception of life. These changes occur in the most unexpected ways which make the individual experience radical transformation in its thinking and relationships. (See *MSVA*, pp. 196-98)

ASHUBHA

Meaning *Krura*, cruel, or a malefic planet such as Saturn and Rahu.

ASHRAM

Hermitage of a sage, or a monastery for ascetic contemplation. One of the four stages in the life of an individual as divided under the law of Manu, specially so in the case of a Brahman. These four *ashrams* or stages are (i) *Brahmacharya*, when the individual spends his time as a student under a spiritual preceptor, (ii) *Grihastha*, in which he is married and spends the life of a householder, (iii) *Vanaprastha*, the anchorite or the dweller of the woods who, having discharged his duties as 'a man of the world', retires to the forest to devote himself to self-denial and religious meditation, and (iv) *Sanyasa*, the religious mendicant who wanders about and lives with complete indifference to the mundane world and intent upon humanitarian work and final absorption, *Moksha*.

ASHWIN/ASHWINAU/ ASHWINI KUMAR

The 1st asterism extending over 13° 20' of the zodiac. It is related with the Sun in many ways: the two ascetics represented by the asterism are said to be born of the Sun and his estranged wife *Tvastri*, when they had assumed the form of a horse and a mare. The various appellations, e.g., *Abdijan* (ocean-born), *Pushakara-srajan* (wreathed with lotus), *Badav-eyan* (sons of the submarine fire) indicate their mystic character.

The Ashwini Kumars are said to be born of the Sun and the sky and are known as *Dasra* (the destroyer) and *Nasatya* (untruth). They are drawn in a three-wheeled chariot and the charioteer's seat is divided in three sections. In the *Vedas*, they are described as two deities, very young and handsome in appearance,

bright and of golden brilliance, agile, swift as falcons, possessed of many forms, riding in a golden car drawn by horses or birds, as harbingers of *Usha*, dawn. They are the earliest bringers of light in the morning sky. They are hymned as the physicians of heaven who restored the sage Chyavan to youth and had prolonged his life when he had become old and decrepit. In the *Mahabharata*, they are described as the parents of the Pandu princes, Nakula and Sahadeva.

Ashwins, as an asterism, consisting of 3 stars, are symbolised in the form of a horse. The zodiacal sign Aries in which it occurs, is ruled by Mars but the asterism itself is ruled by Ketu. Its presiding deities are the two Ashwini Kumars. Its primary attribute is *Rajas*, and its basic motivating impulse is *Dharma*, righteousness. It is classified as a merchant by caste, horse by species, and a god by temperament. It represents the south direction. The asterism imparts regenerative potential, leadership and thirst for sensation. The Sun is exalted in this asterism.

Blavatsky sums up the characteristic of the Aswinis by describing them as the two Vedic deities, the twin sons of the Sun and the sky, the bright harbingers of the dawn, who prepare the way for the brilliant dawn for those who patiently wait through the night. They are the physicians of the heaven world inasmuch as they heal every pain and suffering and cure all diseases. They are the ocean-born, or *Abdijan*, crowned with lotuses. The Aswinis represent the transition from darkness to light, cosmically and metaphysically.

ASPECT

Meaning *Drishti* (sk), sight. Transference of planetary influences to another planet or house division as a result of their situation in relation to each other. Every planet casts direct aspect on planets located seventh from itself. Jupiter, Mars, and Saturn possess additional aspects, too. Jupiter aspects 5th and 9th additionally; Mars aspects 4th as well as 8th; and Saturn aspects 3rd and 10th besides their usual 7th aspect. These are full aspects; planets have three-quarters, half and a quarter aspects, too. These determine the strength of the impulse produced by their location. Full aspect produces 100 per cent result, three-quarters 75 per cent and a quarter aspect produces only 25 per cent of the inherent results of the planet aspecting.

Usually the aspects cover the entire house division on which the planet casts its aspect, yet the concentrated impact is restricted to a narrow range which differs for different planets. The range of concentration is known as *Deeptamsa* which is $\pm 10^\circ$ for the Sun; $\pm 5^\circ$ for Moon; $\pm 3^\circ 30'$ for Mercury; $\pm 3^\circ$ for Venus; $\pm 4^\circ$ for Mars, $\pm 4^\circ 30'$ for Jupiter and $\pm 4^\circ 30'$ for Saturn.

Nodes do not have any aspect but some authorities assign them full aspect on the 5th, 7th, 9th and 12th houses, 3/4 aspect on 2nd, and 10th and 1/2 aspect on 3rd, 4th, 6th, and 8th houses.

Table 1 shows aspects of various planets. Jaimini astrology considers aspects based on the relationship between different signs. Planets located in any sign acquire the aspect assigned to them. The following Table 2 shows aspects of different signs according to Jaimini system of aspects.

ASSOCIATION

A relationship produced by the position of two or more planets in the same sign or house. (Also see *Asthamana*.)

ASHTAKAVARGA

Meaning eightfold categorisation. It depicts eightfold strength of planets excluding the nodes of the Moon but including the ascendant. It is worked out according to certain well-established rules for measuring the planetary strength. The strength of each planet depends upon the location of other planets and the ascendant in relation to it.

Eight full points are assigned to each planet. They can obtain

Table 1: Aspects of **Different Planets**

Planets	<i>Deeptamsa</i> (+) or (-)	Full Aspect	Three- Quarters	Half	One- Quarter
		100%	75%	50%	25%
Sun	10°	7	4,8	9,5	10,3
Moon	5°	7	4,8	9,5	10,3
Mercury	$3^\circ 30'$	7	4,8	9,5	10,3
Venus	3°	7	4,8	9,5	10,3
Mars	4°	4,7,8	Nil	9,5	10,3
Jupiter	$4^\circ 30'$	5,7,9	4,8	Nil	10,3
Saturn	$4^\circ 30'$	3,7,10	4,8	9,5	Nil

Table 2: Aspects According to Jaimini System of Astrology

Aspecting Zodiacal Sign	Aspected Zodiacal Signs
Aries ♈	Leo, ♌ Scorpio, ♏ Aquarius, ♒
Taurus ♉	Cancer, ♋ Libra, ♎ Capricorn, ♐
Gemini ♊	Virgo, ♍ Sagittarius, ♐ Pisces, ♓
Cancer ♋	Taurus, ♉ Aquarius, ♒ Scorpio, ♏
Leo ♌	Aries, ♈ Capricorn, ♐ Libra, ♎
Virgo ♍	Sagittarius, ♐ Pisces, ♓ Gemini, ♊
Libra ♎	Aquarius, ♒ Taurus, ♉ Leo, ♌
Scorpio ♏	Capricorn, ♐ Aries, ♈ Cancer, ♋
Sagittarius ♐	Pisces, ♓ Gemini, ♊ Virgo, ♍
Capricorn ♐	Taurus, ♉ Leo, ♌ Scorpio, ♏
Aquarius ♒	Aries, ♈ Cancer, ♋ Libra, ♎
Pisces ♓	Gemini, ♊ Virgo, ♍ Sagittarius, ♐

strength varying from zero to 8 points which, plotted on different signs in a chart, determine the possibility of a transiting planet in inducing auspicious or otherwise effects during its sojourn in a particular sign. Four or more benefic points lead to the fructification of benefic results and elimination of any malefic effect of the planet's transit in that sign.

ASTERISMS

Also known as *Nakshatras* (sk) and lunar mansions. A portion of the zodiacal circle of 360°, beginning with 0° 00' of fixed signs (q.v.) divided into 27 divisions, each of which division measures 13° 20', represents one asterism, or *Nakshatra*. An additional asterism, viz., *Abhijit*, is sometimes added in between the 21st and 22nd ones, which alters the magnitude of some of these asterisms. The asterisms are powerful centres of radiation. Moon has special

relationship with them. Its position in an asterism determines the rulership of planets over different periods in an individual's life. (See *Dasa* system*)

(*For details please see Tables from pp. 266-69 of *Myths and Symbols of Vedic Astrology*.)

ASHTA DISHA

[{*ashta* = eight} + {*disha* = direction}]. Eight cardinal points; the eight-faced space. An imaginary division of space represented as an octagon (and at other times as a dodecahedron though it is not technically correct to do so).

ASTHAM

Eighth position, either from a sign or a planet. Such positions are considered inauspicious.

ASTHAMANA

Occultation or obscuration of a planet by the Sun. It is formed when a planet is hidden by the rays of the Sun. When other planets do the same, it is known as *Samagama*, meaning union or association.

ASTIKA

One who believes in God. An ancient sage, son of Jarat-Karu by a sister of the great serpent Vasuki (q.v.). He saved the life of the serpent Takshaka, when Janamejaya sacrificed the serpents. Astika induced the king to forego his persecution of the serpent race.

ASTODAYA

[[*asta* = setting] + *udaya* = rising]. Helical setting and rising of a planet.

ASTOTTRI

A system of *Dasa* calculation (q.v.). Only 8 planets, instead of 9 under the popular Vimshottri system (q.v.), are taken into consideration under it to qualify for a cycle of 108 years of total planetary rulership (as against 120 years under Vimshottri). Depending upon the position of the Moon in different blocks of 3-4 asterisms in which even Abhijit, which is not considered in other systems, is included, the initial rulership of a planet is decided. Table 3 indicates

the order of precedence of the planets, years of their rulership and the blocks of asterisms in which the placement of Moon qualifies initial rulership of a planet.

ASTRAL LIGHT

A concept similar to sidereal light of Paracelsus and other Hermetic philosophers. It has been popularised in modern times by occultists like H.P. Blavatsky, Eliphas Levy and others. Physically, it is the ether of modern science; metaphysically and in its spiritual sense, "it encloses within its shoreless waves not only promise and potency of every quality of life, but also the realisation of the **potency** of every quality of Spirit." Blavatsky describes it as a subtle essence visible only to a clairvoyant eye, and is the lowest but one of the seven *AL-shic* or cosmic principles. Eliphas Levy calls it the Great Serpent and the Dragon from which radiates humanity on every evil influence. Esoterically, it corresponds

Table 3: Asterisms and Planetary Rulership under *Astottri Dasa* System

Blocs of Asterisms	No. of Asterisms in the bloc	Rulership of the Planet	Duration of Rulership in years
Aridra, Punarvasu, Pushya, Ashlesha	4	Sun	6
Makkha, Purva Phalguni,			
Uttara Phalguni	3	Moon	15
Hastha, Chitta, Swati, Vishakha	4	Mars	8
Anuradha, Jyestha, Moolam	3	Mercury	17
Purva Ashadha, Uttara Ashadha,			
Abhijit, Shrivana	4	Saturn	10
Dhanistha, Satbhisag, Purva			
Bhadrapada	3	Jupiter	19
Uttara Bhadrpadada, Revati,			
Ashwini, Bharani	4	Rahu	12
Krittika , Rohini, Mrigshirsha	3	Venus	21
Total	28	8	108

to the Vedantic concept of *Mahashunya*, the Great Void, from which everything arises and to which everything ultimately merges. This Great Void refers to the beginning of creation while the Astral Light corresponds to the 'thought of God' or the reflection of *Mahashunya* surrounding our terrestrial globe containing the lifestory of everything on this earth. (TG, p. 38)

ASTRONOMY

Vedic astronomy was part of ancient occult tradition. It gave precise magnitudes, positions, motions, etc., of heavenly bodies based on their functioning over millennia. Their observation, if *yogic* methods of studying the stellar realm is included under it (See *Patanjali Sutra*, III. 27, 28 and 29), extended over innumerable *yugas*, *manvantaras* and *L-lpas*. They fixed the calendar (both lunar and solar), described the zodiac and asterisms in great detail, calculated precisely the precession of the equinoxes, established the general laws of the stellar movements and observed and predicted the eclipses. They described the wobbling of the polar axis and even reported complete reversal of the poles. The earth was known to them as a sphere rotating on its axis and revolving round the Sun. Our world belonged to a **helio-centric** system, but the Sun derived its life essence from the Milky Way; it passed a portion of it to the Moon, which disseminated the same, according to its brighter and darker phases, nourished different kinds of entities and vegetation. The Sun was the ultimate dispenser of energy to the solar system, but it depended for its stability and existence on the *Saptarishis*, represented by the Ursa Minor. The ancient seers

had detailed knowledge of visible and invisible satellites of different planets, **extra-Saturnian** planets, comets, nebulae, and galaxies connected with our solar system. The Puranic details of the stellar realm veiled much of the deeper knowledge of the heavenly world from the common readers, yet the available information in ancient *Siddhantas* displayed the accuracy of the ancient information.

The ancient astronomical knowledge, as reflected in observances, prescribed for sacrificial **rites** (*Yajnas*), temple architecture and the location of temples, and the various astrological impulses exposed the seers' perception of supra-physical forces intimately related with the physical astronomical system. They gave these details so as to enable the human individual to work effectively for his self-development and self-transcendence with a view to attaining divine perfection.

ASURA

[(i) (*a* = not) + (*sura* = god); (ii) (*asu* = breath) + (*ra* = to bestow)]. In the oldest parts of the *Rig Veda*, the term was used for the Supreme Spirit, the **bestower** of beneficence to the world. As a benefic power, it was applied to several of the chief deities, e.g., Indra, Agni, and Varana. In later times, the word acquired the opposite meaning and came to signify a demon or the enemy of gods. It was in this later sense that later Vedic and the still later Puranic periods applied the word to those who opposed divine and benefic powers. The churning of the ocean, *samudramathan*, in which the gods and the demons took opposite sides, applied the word *Asuras* in the malefic sense.

The *Taittiriya Brahmana* states that the breath (*asu*) of *Prajapati* (Brahma) became alive, and with that he created the *Asuras*. In another part of the same work, he is said to have become pregnant¹ and thus he created *Asuras* from his abdomen. The *Taittiriya Aranyaka* represents Brahma as the creator of gods, men, *Pitris*, *Gandharvas*, and *Apsaras* from water, and that the *Asuras*, *Rakshasas* and *Pisachas* sprang from the drops which were spilt. The various other scriptures also attribute a divine origin to *Asuras*.

Blavatsky states that the word changed its meaning when ritualism and dogmatism got better of wisdom and the initial letter *a* was adopted as a negative prefix. It has now come to mean enemies of gods. Yet the *Asuras* cannot be outright condemned as unspiritual beings. There are many kinds of divine beings who are not necessarily gods. Many *Daityas* and *Danavas* and other descendants of sage Kashyapa from his several wives are opposed to gods, and at times usurped their kingdom, but they are not considered outright as devils. *Rakshasas*, who were the descendants of Sage Pulashya, belonged to a different category; their greatest weakness was greatly inflated egotism which led them to much mischief and grief.

In Vedic astrology, presently *Asura* stands for Rahu which represents impediments (analogous to the Vedic *Vritras* (q.v.)) arousing spirituality in the individual.

ASWAMEDHA

The sacrifice of a horse. It was performed by kings. It implied that he who instituted it was a conqueror and king of kings. It did not entail

the killing of a horse, but the horse was let loose to wander in different directions without any restraint; he who stopped the horse had to fight the king who had let it loose or to accept his suzerainty. It was believed that the performance of one hundred such sacrifices would enable a mortal king to ascend the throne of Indra, and to become the ruler of the universe and the sovereign of gods.

ATALA

[(*ya* = without) + (*tala* = surface, roof, bottom)]. Bottomless, unfathomable. One of the 7 islands or the *lokas* (q.v.) belonging to the nether world. Antipodes. One of the 14 realms of existence. Blavatsky states *Atala loka* to exist on the astral plane; it was once upon a time, according to her, a real island on the earth.

ATICHARA

Accelerated motion of a planet, especially during its passage from one sign to another. Such an acceleration occurs after the planet's recovery from retrogression.

ATMA/ATMAN

Meaning soul, Brahman, essence, the natural temperament. *Atm* refers to one's own Self; *Atma* to Self-awareness, and *Atman* to the state of being supremely aware. *Atmajnana* is Self-knowledge, or knowledge of the soul; *Atmatattva* is the true nature of the spirit, and *Atmavidya* the wisdom of the Self or Divine Wisdom. The *Vedas* spoke of *Atmanam atmane pasya*, meaning see Thyself by thyself. The Supreme Self can be known by itself and any knowledge about it based on any other source is only illusory and deceptive. *Atma* alone is the one real and eternal substratum of all, the essence and absolute knowledge, the

Kshetrajna (q.v.), the knower of the field. It is the central core of pure awareness; it neither forgets, nor remembers. It is the ever-present substratum of the consciousness of egoism, it witnesses the experiences of three stages of consciousness, viz., waking, dreaming and the dreamless slumber. It is different from the five sheaths, viz., physical, pranic, sensational, mental, and blissful. *Atman* perceives all but it is not perceived by others. It is like the eternal ray of light which shines upon and through the darkness of matter, when the latter is able to reflect the same, but light itself cannot be penetrated by anything else.

Atma's relationship with *Jivatma* and *Paramatma* refers to the relationship of the subjective, noumenal individual scintilla with the noumenal universal fire on the one hand and the same life essence enmeshed in matter on the other. *Jivatma*, the individual soul, is enshrined in individual sheaths to which it constantly imparts the urge for liberation while experiencing the materialisation process and the resulting thralldom. On achieving pure awareness, liberation, the individual consciousness merges in the universal consciousness, *Paramatma*.

The philosophy of *Vishistadvaita* assigns a different status to *Atman*. When the individual has attained *Moksha* (q.v.), liberation, and the body dies at different levels of material existence, *Jiva* has already passed through several stages; on death, it goes with *Sukshama Sharira*, or the dreamlike illusive body, from the heart of the body to the Crown Chakra, *Brahmarandra*, located in the crown of the head, traversing the *Sushumna Nadi*, a nerve connecting

the heart with the Crown Chakra. *Jiva* breaks through *Brahmarandra* and goes to the region of the Sun, *Surya Mandal*, or the aura of the Sun through the solar rays. Then it goes through a dark spot in the Sun to *Paramapada*, the source of Supreme Light. *Jiva* is directed on its passage by *Atmajnana* acquired' by yogic discipline. *Jiva* thus proceeds to *Paramapada* with the assistance of *Adhivahikas*, the bearers in transit by various names, e.g., *Archi*, *Ahas*, *Adityas*, *Rajapatis*.

On attaining *Paramapada*, the source of Supreme Light, the individual attains the awareness of himself as the emanating spark from the uncreated ray. *Atma* is then combined with the Universal Spirit and becomes a part of it, yet as *Atma* it retains its individual identity. The status attained at this level is that of Pratyeka Buddha, the individual enlightened being. The soul's journey proceeds further when this individual awareness completely loses its distinctive character and merges wholly in the Universal Spirit to become *Atman*, the Supreme Soul, Brahman.

Currently, the word *Atma* or soul is used in many different senses. It is used as the word soul or *anima mundi* (q.v.), animal soul, spiritual soul, etc. These words merely refer to the central animating core of the being expressing itself through different sheaths at different levels of its existence.

The relationship between *Atma*, *Buddhi*, and *Manas* is astrologically represented by the disposition of the Sun, Moon, and Mercury.

ATMA KARAKA PLANET

The planet representing *Atma*; the Sun is the *Karaka*, or the causative

agent, of *Atma*. *Atma Karaka* planet in a horoscope is decided on the basis of the highest longitudinal progression of a planet, irrespective of the sign in which it is placed. The nodes of Moon in this reckoning due to their permanent retrogression motion, are counted from the end of the sign.

In predictive astrology, *Atma Karaka* planet attains great importance; all other planets are expected to bestow their support to it. The harmony between natural *Atma Karaka* planet, the Sun, and the special *Atma Karaka* position attained by a planet represents the unity of purpose or otherwise between the permanent nature of the individual, his soul and the course earmarked for him in the present birth.

ATREYA

A patronymic from Atri. A son or descendant of Atri (q.v.).

ATRI

A Vedic sage is said to have composed many hymns in praise of Agni, Indra, the Ashwins and the Vishwa-Devas. He was also considered one of the ten Prajapatis assigned the task of human generation. He is described as a mind-born son of Brahma, and one of the seven sages related with several *Manus*, e.g., *Swayambhu*, *Swarochitha*, and the *Vaivasvata*. According to the Puranic stories, when Brahma asked them to create the universe, he went into deep meditation for several thousands of years, at the termination of which a drop of water fell from his eyes which took the form of the sage; Soma, or the Moon was born from this sage and his wife Anasuya, one of the daughters of Daksha, and she was considered as one of the most pious ladies. Rama along with Sita and Lakshman visited Atri's

hermitage during his exile from Ayodhya.

AVADHUTA

An ascetic who has renounced all worldly attachments and connections.

AVASTHA

Disposition of a planet. It is classified in 10 categories, viz., (i) *Deeptha*, illuminated or exalted; (ii) *Swastha*, healthy, owning its own sign, (iii) *Mudita*, joyous, owning a friendly sign; (iv) *Shanthi*, quiet, placed in auspicious subdivisions, (v) *Shakta*, powerful, (vi) *Vakra*, in retrogression, (vii) *Peedy*, tormented, occupying the last quarter of a sign, (viii) *Vikal*, mutilated, when a planet is combust, (ix) *Khala*, mischievous when it is debilitated, and (x) *Ashubha*, inauspicious, when the planet is in its *atichara* (q.v.) or accelerated motion.

AVATARA

A descent. It refers to the descent of a deity, especially of Vishnu, or of some exalted being who has progressed beyond the necessity of involuntary reincarnations. These are of two kinds, viz., those born from women, or appearing on the earth without any parent. The first indication, not of an *avatara* but of what subsequently developed into an *avatara* is found in the *Rig Veda* in the "three steps of the unconquerable preserver who strode over this (universe) and in three places planted his steps". This has been variously interpreted. The early commentators understood the three places to be the earth, the atmosphere and the sky; in the Earth, Vishnu was fire, in the air lightning and in the sky the solar light. Another sage interpreted it to mean the three positions of the Sun, viz., at its rising, culmination, and as at setting.

The most common 10 avatars, according to Puranic stories are: *Matsya*, fish; *Kurma*, tortoise; *Varaha*, boar; *Narasimha*, man-lion; *Vamana*, dwarf; *Parasurama*, Rama with an axe; *Rama*, the son of Dasharatha, the ideal king; *Krishna*, the Lord who functioned as the charioteer of Arjuna enlightened him about the teachings of the *Bhagavad Gita*; *Buddha*, the son of Suddhodhana who finally became the enlightened Sakyamuni; and *Kalki*, who will appear at the end of Kaliyuga.

The *Bhagavata Purana* which greatly glorified the role of Vishnu enumerates 22 such incarnations: (1) Purusha, the male, the progenitor, (2) Varaha, the boar, (3) Narada, the great celestial musician, (4) Nara and Narayana, Vishnu floating on a serpent couch on the infinite water, (5) Kapila, the sage philosopher, (6) Dattatreya, the three-deities in one, (7) *Yajna*, the sacrifice, (8) Rishabha, the righteous king and father of Bharat, (9) Prithu, a king of the solar race, (10) Matsya, the fish, (11) *Kurma*, the tortoise, (12 & 13) Dhanwantri with nectar, the physician of the gods and the drink of immortality, (14) Narasimha, the man-lion, (15) Vamana, the dwarf, (16) Parasurama, the sage with axe, (17) Ved Vyasa, the compiler of the *Vedas*, (18) Rama, the king of Ayodhya, who killed Ravana, (19) Balarama, the elder brother of Krishna, (20) Buddha, and (22) Kalki. After this listing, the *Purana* however mentions that the avatars of Vishnu are innumerable.

AVATARA YOGA

A planetary combination formed by (i) the ascendant occupying a cardinal Sign, i.e., Aries, Cancer, Libra, or Capricorn, and (ii) Venus and Jupiter

also in Angles, i.e., 1st, 4th, 7th or 10th houses, and (iii) Saturn in exaltation. The combination bestows spiritual blessings uplifting the individual's mind and heart enabling him to attain mystic awareness and inner wisdom. He becomes an erudite and deep student of religious and esoteric literature with psychic susceptibilities. The combination also bestows high status in society, renown for meritorious deeds and pilgrimages to religious and historical places. He shapes the character of the age in which he is born.

AVAYOGA BINDU

See *Yoga Bindu*.

AVIDYA

(Meaning ignorance, want of spiritual wisdom.) The Vedantic concept of illusion created by *Maya* (q.v.). *Avidya* makes an individual perceive the (unreal) phenomenal universe as real. The concept is based on the assertion that Brahma alone is Real and everything else is illusory.

AYANA

The Sun's monthly speed.

AYANAMSA

The difference between the Tropical (*Sayana*) and the Sidereal (*Nirayana*) longitudes. The beginning of the zodiacal circle under Sidereal system is always the fixed 0° of Aries; the Tropical System assumes the point of intersection of the celestial equator and the ecliptic at Vernal Equinox when the Sun begins its journey in the northern hemisphere as the 0° of Aries or the beginning of the (moving) zodiacs. It is estimated that in about A.D. 285 the two points were coincident. The gravitational pull of the Sun and the Moon produces retrogression to the Equinoctial point leading to divergence in the two

systems. In about 26,000 years this point is expected to complete the circle to meet the earlier point. This gives an annual divergence of 50.3". The Precession of Equinoxes is defined as the earlier occurrence of the equinoxes in each successive sidereal year because of the slow retrograde motion of the equinoctial points along the ecliptic.

The division of zodiac into various Signs in the western Tropical system does not refer to the same portion of the zodiac as the Sidereal or *Nirayana* system. As the referai 0° does not mark the same portion of the ecliptic, the zodiacal signs, though given the same name, are not identical under the two systems.

When we speak of converting a Western chart into the Hindu equivalent, it implies subtracting the *Ayanamsa* from the Tropical longitude.

It suggests bringing into focus the same portion of the ecliptic and the same name of the zodiacal signs while discussing the nature of planetary impulses.

Differences have arisen in the estimates of *Ayanamsas*. All the estimates do not agree on A.D. 285 as the year of nil *Ayanamsa*. The Western Sidereal astrologers usually use the *Ayanamsa* developed by Cyril Fagan and Donald Bradley, while in India, the two best known estimates are of N. C. Lahiri and B. V. Raman. For 1990, Lahiri's *Ayanamsa* is estimated as 23° 43' 14", B.V. Raman's 22° 16', 20", and Fagan-Bradley's 24° 23' 46"; the same for A.D. 2000 will be 23° 51' 11", 22° 24' 44" and 24° 44' 11" respectively.

AYUSHA KARAKA

Producer of longevity. (See *Karakas*)

BADHAKADHIPATI

Lord of obstructions. A planet which invariably creates difficulties whenever it gets a chance to do so. Such a planet has the capacity to destroy the auspicious effects of lucky planets. There are several methods of identifying such a planet. The most extensive view is that the lords of the 11th, 9th or the 7th houses in a natal chart become dependent upon the ascendant or its lord, being placed in a cardinal, fixed or in a common sign.

BAHUDHANYA

12th of the 60-year cycle of *Samvat-sara* (q.v.). It is ruled by Brahma (q.v.). Individuals born during this year are bestowed with religious learning, skill in different arts, and humility in disposition.

BAHYA RASI

Also known as *Bhoga Rasi*. A term used in Jaimini Astrology for deciding the planetary rulership operating at any time. It is identified by counting the *Dvara Rasi* (q.v.) or the house under consideration from the ascendant, and extending the distance further by the same distance.

BAJRA YOGA

A planetary combination under which all benefices (q.v.) are located in the 1st and 7th houses in a natal chart. It makes the individual good-natured and lucky during the first and the last phase of his life.

BALARAMA

The elder brother of Krishna. Krishna is regarded as the full manifestation of Vishnu, but Balarama

according to some is regarded as his seventh *avatara*. About his birth, the Vaishnavaites believe that Vishnu took two hairs from his body, a white and a black one which took birth as the sons of Devaki and Vasudeva and became Balarama Krishna. Balarama was of a fair complexion while Krishna was of a dark blue colour. As soon as Krishna was born, he was carried to Gokula village to preserve his life from the tyrant **Kamsa**. Another legend states that the foetus itself was transferred from Devaki to Rohini (the personification of the 4th asterism) who became his foster-mother. Balarama and Krishna grew up together. When Krishna went to Mathura, Balarama accompanied him and effectively supported him till he killed Kamsa. He was very fond of intoxicating drinks. His favourite weapons of assault were club, plough share, and pestle. **Hé** taught the technique of club fight, the use of mace in assault and defence to both Duryodhana and Bheema, the two heroes of the Mahabharata War fighting from opposite sides. He himself refused to take an active part on any side in the great war.

Balarama was married to Revati, the personification of the 27th asterism. He was considered, according to one view, to be an incarnation of *Sesha Naga* (q.v.), the mythological serpent that supports the earth on his hood. When Balarama died, a serpent is said to have issued forth from his mouth to go to its divine habitat.

BALARISHTA

Period of serious affliction with the likelihood of its causing death during the child's infancy. There are three methods used for calculating it, which are known as *Gandaristha*, *Graharistha*, and *Patakaristha*. The first one occurs if a child is born at certain junction-points of zodiacal signs or of asterisms. The boundaries of Cancer-Leo, Scorpio-Sagittarius, and Pisces-Aries are considered inauspicious for this purpose. One-and-a-half-hour before the end of Ashlesha, Jyestha, and Revati, and the same duration before the beginning of Makkha, Moolam, and Ashwini is likely to cause infant mortality.

Graharistha refers to certain weaknesses of planets at birth. Affliction of the Moon is one such important factor. A weak Moon aspected by malefics, and unsupported by any

benefice produces the affliction, especially if it occupies the 3rd, 6th, 8th or the 12th house. In case the Moon is strong and is aspected by the powerful beneficial Jupiter, the evil effect is destroyed.

Patakistha depends on intricate relationships between certain zodiacal signs. This affliction is worked out on the basis of certain favourable or antipathic relationships between certain planets and signs. Each sign is assigned certain numerical values based on the planet-zodiacal relationships, on which basis the date of fatality is worked out. (For details see *Jyotish Ratnakara*, vol. I, pp. 214-39)

BHACHAKRA

An imaginary belt around the ecliptic through which the planets traverse during their sojourn around the Sun. It represents a space approximately

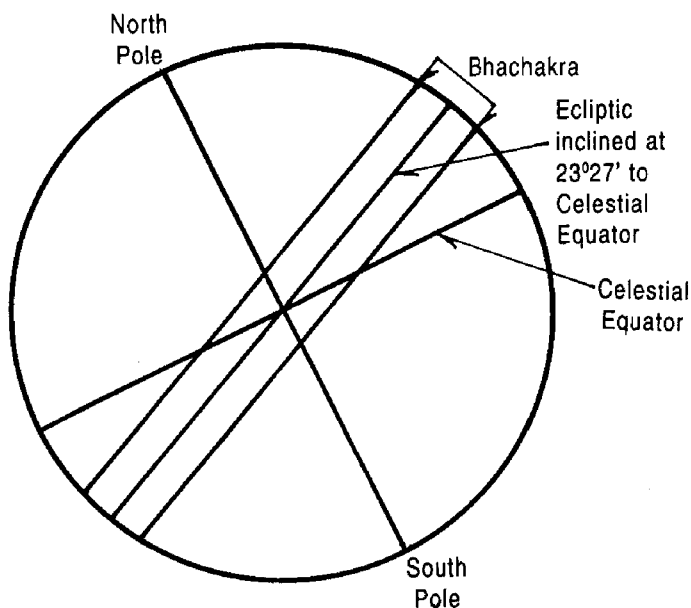


Fig. 1: *Bhachakra*, about 8°-9° on Both Sides of *Ecliptic* is the Zone of Planetary Movement including Sun

9° above and 9° below the path of ecliptic on which all the planets, including the Sun, traverse.

BHADRAPADA, PURVA

The 25th asterism extending from 320° 00' to 333° 20' of the zodiac. It consists of 2 stars symbolising a sword. The Vedic deity Aja Ekapada (q.v.) presides over it. Jupiter owns the asterism. Its primary attribute is *sattwa* (q.v.) and its motivational impulse is *artha* (q.v.). It imparts fearlessness to those who are spiritual in temperament, but on the materialistic side, anguish and sorrow result from it. It impels the individual to work for universal unity with courage, vision, and complete detachment. *Purva Bhadrapada* imparts immensely active impulse: it radically affects the personal life of the individual concerned. (See *MSVA*, pp. 245-47)

BHADRAPADA, UTTARA

The 26th asterism which extends from 333° 20' to 346° 40' of the zodiac. Saturn owns the asterism and the Vedic deity Ahir Budhnya (q.v.) presides over it. *Purva* and *Uttara Bhadrapadas* complement each other; together they are represented by 4 stars which symbolise the four legs of a cot. The 2 stars assigned to *Uttara Bhadrapada* are also said to symbolise a twin as well as the number 2.

The primary motivating impulse of *Uttara Bhadrapada* is *L-ma* (q.v.); its primary attribute is *sattwa* (q.v.). Under this asterism opposing forces clash with each other. The asterism is categorised in the warrior class, and it imparts strong determination to persevere, protect, and cooperate with the Divine Plan, notwithstanding any hardship one may have to suffer. It is considered masculine, active and completely indifferent to worldly matters. It is classified as cow

by species, and it lives to provide nourishment to others. The asterism leads the spiritually inclined individuals towards liberation, *Nirvana*, but if the individual is still on the materialistic side of evolution, it makes him careless, lazy, irresponsible and dull. (See *MS VA*, pp. 248-50)

BHADRAYOGA

One of the five combinations under *Pancha Mahapurushayoga* (q.v.). Mercury in exaltation or in its own sign occupying a cardinal house either from ascendant or from the Moon produces *Bhadrayoga*. The combination produces gracious behaviour.

Another kind of *Bhadrayoga* is formed by the Moon and Jupiter placed in the 2nd house, the lord of the 2nd house in the 11th house, and the ascendant lord associated with benefices. The combination makes the person learned, intelligent, capable of understanding the feelings of others. He is skilled in many arts.

BHAGA/BHAGA DEVATA

Bhaga means female reproductive organ while *Bhaga Devata* is a Vedic deity who is invoked to bestow affluence, happiness and good luck. Both of them, in Vedic literature, represent the power that leads to light and delight. Explaining the significance of *Bhaga* or *Bhaga Devata* among the Vedic gods, Aurobindo states this deity along with Varuna, Mitra, and Aryaman, to be guardians of Light; these four together build up the divine state into its perfection. Together they also represent the essential trinity of **Sachchidananda**—Existence (*Sat*), Consciousness (*Chit*), and Bliss (*Ananda*) with self-awareness and self-force, *chit* and *tapas*. This state of consciousness and perfection is translated into its cosmic

terms and equivalents as the four of **all-devas—Vishwadevas**. Varuna, the king, has his foundation in the all-pervading purity of *Sat*; Mitra, the happy and the mighty, the most beloved of the gods, in the all-uniting light of *Chit*; many-charioted Aryaman in the movement and all-discerning force of *tapas*; while *Bhaga* is the all-embracing joy of *Ananda*.

Bhaga also refers to the Sun, Moon, and Shiva. It presides over *Uttara Phalguni* (q.v.), the 12th asterism.

(See, *The Secret of the Veda*, pp. 438-46; pp. 463-64)

BHAKTI

Derived from the root referring to the act of separation, division; commonly translated to mean love, reverence, and devotion. In religion, it refers to divine love which brings together the Supreme Self and the separated human individual. Realisation of this separation produces intense desire for reunification. It can arise due to grief, mentation, or spiritual perception.

Narada (q.v.) classified *Bhakti* in 11 categories, viz., (i) glorification of the Lord's blessed qualities, (ii) infatuation with divine beauty, (iii) worshipping, (iv) constant remembering of the Almighty, (v) serving the deity, (vi) friendly affection towards the various incarnations of god, (vii) devotion towards the Supreme as that of a son, (viii) loving as a married partner, (ix) self-surrendering, (x) complete identification with the deity, and (xi) experiencing the pain of duality. (See *Narada Bhakti Sutra*, verse 82)

Bhakti cult is based on the philosophy of duality. The separation of the devotee from his beloved causes pain. In order to overcome it, he pines for the object of his love similar to the craving of Gopis for Krishna.

Devotion is said to be of 3 kinds, viz., *Sattwic* (harmonious), *Tamasic* (inertial), and *Rajasic* (full of action with a sense of pride). It is approached equally by the mystics as well as by the occultists, making the approach possible both emotionally and intellectually.

BHANU

Brightness; a ray of light; beauty; the Sun, the sovereign. (See, *Sun*)

BHARADWAJA

A Vedic sage, the son of Brihaspati (q.v.) by *Mamata*, the wife of Utathya, a *rishi* of great power. Bharadwaja was the father of Drona, the teacher of the Kauravas and Pandavas. The *Taittiriya Brahmana* describes him as the sage who lived through three lives and became immortal and ascended the heavenly world to unite with the Sun. In the *Mahabharata*, he is said to be living in Haridwar. In the *Ramayana*, he received Rama, Sita and Lakshmana at his hermitage when they were in exile. According to Puranic stories, he was adopted by King Bharat. There is also an allegorical story which states that his mother, the wife of Utathya, was pregnant by her husband as well as Brihaspati. Dirghatamas, the son of her husband, kicked his half-brother out of the womb before the due time, but at this time Brihaspati told the mother '*Bhara-dwa-jam*', meaning, 'cherish this child of two fathers', and this is how the child got his name Bharadwaja.

Bharadwaja is one of the *Sapta-rishis*, the seven sages, of the present *Manvantara* (q.v.), and represents the special ray of harmony. His basic teaching emphasises that thirst for life must be given up for redemption from human bondage and sufferings.

BHARANI

The 2nd asterism extending from 13° 20' to 26° 40' of the zodiac. It is ruled by Venus; its presiding deity is Yama (q.v.), the god of death. *Artha* is its basic motivation, and its primary attribute is *Rajas*. It consists of 3 stars symbolising *Bhaga*, the female generative organ. It is classified as outcaste by caste classification, elephant by species, and human being by temperament.

The esoteric significance of the asterism is revealed by (i) *Bhaga*, which also refers to one of the four Vedic gods included under Vishwadevas (q.v.). This god stands for Divine Ecstasy, or Bliss, which is a basic aspect of the Supreme Spirit. The asterism as such produces great delight which may sometimes be followed by material disappointment. The second aspect of the asterism is signified by (ii) *Shakti*, which as the asterism's primeval element provides the necessary environmental backing for its creative functions. (iii) Yama, the presiding deity of the asterism reveals its third main feature. Yama leads to complete annihilation of everything phenomenal. The asterism is expected to reveal the inner subjective significance of different conditions of existence. (See MSVA pp. 174-76)

BHASKARA

[(*Bhas* = light, lustre) + (*kara* = to cause)]. A name given to the Sun. It stands for the 'life-giver' and 'the light-maker'.

BHASKARA YOGA

A planetary combination formed by Mercury placed 2nd from Sun, Moon 11th from Mercury, and Jupiter in a trine house from the Moon. These conditions imply that Mercury is 2nd from Sun, Moon is 12th, and Jupiter is either in the 4th or the 8th house from

Sun. A person born under this combination is courageous, powerful, learned, has deep knowledge of religious scriptures, mathematics and classical music.

BHAVA

(i) A house-division in a natal chart corresponding to the signification of a house. In equal house division chart, each house measures 30 degrees and corresponds to a zodiacal sign; these house divisions do not necessarily correspond to an aspect of life as denoted by different house divisions. There are several methods for deciding the extent of different *bhavas*: the Regiomontanus' house division is one such method of demarcating the limits of a house. Depending upon the latitude, season, and time of birth, the size of different *bhavas* in a horoscope may be different from one another. (ii) *Bhava* is also the 8th year in a cycle of 60 *Samvatsara* (q.v.). It is presided over by Brahma. Persons born during this year are ambitious, skilled in many arts, and fond of flesh-food.

BHAVA KUNDALI

The horoscope in which planets are shown in different house divisions worked out on the basis of precise delineation of different *bhavas*, which are neither necessarily synchronous with zodiacal signs, nor of equal divisions.

BHAVA MADHYA

The mid-point of the extension of a house division.

BHAVA SANDHI

The borderline between two house divisions. Planets situated at these points are considered ineffective.

BHAVAT BHAVAM

An important principle of predictive Vedic astrology. It suggests that the

significance of a house is deciphered by the disposition of **the** same house relative to it. It implies that the significance of, for example, the 2nd house can be determined also by taking into account the 2nd house from the 2nd house, which will be the 3rd house in a natal chart. To give another example, the significance of the 5th house should be decided in conjunction also with the 5th from the 5th house which will be the 9th house in the horoscope. (For details, see *VAH*, vol. I, pp. 216-20)

BHAVYA YOGA

A planetary combination formed by Moon in the 10th house, the *navamsa* lord of Moon in exaltation, and the lord of the 9th house associated with the lord of the 2nd house. This combination makes a person rich, respected and learned; he may be renowned as a botanist and a collector of artifacts.

BHERI YOGA

The planetary combination which is formed in 3 ways: (i) all planets occupy the ascendant, in the 2nd, 7th, and 10th houses; (ii) Venus and the lord of ascendant are placed in a cardinal house from the ascendant, and the lord of the 9th house is **strong**. (iii) Venus and the lord of Ascendant and Jupiter are in mutual angles and the lord of the 9th house is strong. All these combinations make the individual learned in scientific subjects, practical in mundane affairs, and well provided with wealth and luxuries of life.

BHIKSHU

From the word *Bhikkhu* in Pali language; a mendicant.

BHOGA

Experiencing sexual enjoyment; an object of pleasure. The expanded hood of a serpent.

BHOGA KARAKA

Venus; the planet of affluence and sensual pleasure.

BHOGYAMSA

Longitudinal distance traversed (specially in any specific zodiacal sign).

BHOGA YONI

[(*Bhoga* = experiencing of pleasure as well as of sufferings) + (*Yoni* = womb, female generative organ, a place, a species)] = The individual born to experience the conditions of life imposed on him.] The individuals born primarily to reap the consequences of their earlier *karmas* (q.v.). It assumes that the present efforts of an individual are not (very much) reflected in the existing conditions of his life, especially the pleasures and sorrows he is made to suffer. *Bhoga Yoni* refers to such individuals who are born mainly to experience these consequences, while *Karma Yoni* refers to such individuals who are born primarily to generate fresh *karmas* and their past *karmic* fruits are temporarily put in abeyance. They may not be allotted the fruits of past *karmas* to be borne in the given incarnation which they may have to encounter in subsequent births. *Devas* or the shining ones belong to the first category, while the human individuals generally belong to the latter. In fact, a clear-cut distinction between these two categories among the human individuals is not always possible.

BHRATRI KARAKA

Significator of brothers. Apart from Mars which is the natural *Bhratri Karaka* planet, the lord of the 3rd house and the planet attaining the third highest longitudinal distance among all the Signs also acquires this status.

BHRIGU

A Vedic sage and seer. He is called a 'Son' by Manu (q.v.) who confides to him his *Institutes*, the basic elements of his jurisprudence. Bhrigu is one of the seven Prajapatis (q.v.) and is regarded as the founder of the race of Bhrigus or the Bhargavas in which was born Jamad-agni and Parasurama. Bhrigu also stands as an epithet for the planet Venus and the sage who identified Vishnu as the God worthy of universal worship among the Trinity (q.v.). He officiated at Daksha's performance of sacrifice, *yajna*; Bhrigu had a beard which at the turmoil ensuing at the *yajna* was pulled out by Shiva. Blavatsky mentioned that "the very erudite Dr Kenealy made Bhrigu the fourth, out of his twelve 'divine messengers' to the world, adding that his religion spread even to Britain where his followers raised the megalithic temple of Stonehenge". But she added that this is a hypothesis based merely on Dr Kenealy's personal speculation. (See *Glossary*, p. 57)

BHUJA

Arms; sides of a triangle.

BHUKTI

Sub-period of planetary rulership within the main Dasa Period (q.v.).

BHUMI

Land; Earth.

BHUMI PUTRA

[(*Bhumi* = Earth) + (*Putra* = Son) = Earth's Son]. The planet Mars.

BHUPA YOGA

A planetary combination formed by the lord of the 5th or 9th house from the sign where the Navamsa lord of Rahu is posited occupying its own sign and aspected by Mars. The combination makes the individual born under it victorious in warfare

and bestows on him high military status.

BHUTA

Means that which is over. Any being, divine, human or others. Mythologically, it refers to malignant spirits. In *Vayu Purana*, *Krodha* (anger) is said to be their mother. The Bhutas are the attendants of Shiva, who is held to be their king. Metaphysically, the Bhutas stand for that which stimulates sense organs. In the sense of *Panch Bhutas* or the five primeval elements, they stand for *Prithvi* (earth), *Apas* or *Jala* (water), *Tejas* or *Agni* (fire), *Vayu* (air) and *Akasha* (ether or sky). (See *Panch Maha Bhutas*)

BHUTASARGA

[(*Bhuta* = being, past) + (*sarga* = creation)]. The second creation of the elements; the creation of the world; the class or order of created beings.

BIJA

(Also spelt as *Vija*) [*vi* = to disjoin, scatter, separate; *jan* = to generate, produce, be born]; seed; semen; germ; to go in different directions; to diffuse. Also implies the cause or the beginning of any chain reaction. The nucleus.

BIJASPHUTA

[(*Bijam* = seed, semen) + (*sphuta* = bursting forth, manifestation) = possibility of begetting progeny]. A factor in determining the possibility of begetting a child of one's own. Along with *fcsTierra sphuta* (q.v.) and *progeny tithi sphuta* (q.v.) this factor is used in deciding the final outcome.

Bijasphuta is applicable to male horoscopes, and *L-hetra sphuta* to female horoscopes; and *progeny tithi sphuta* is used for calculating the highly opportune date for copulation with a view to begetting an offspring.

One method of calculating the child-bearing possibilities is to add the longitudes of the Sun, Venus, and Jupiter in the husband's chart and work out the resultant sign and its *navamsa* (q.v.). Alternatively, the longitude of the Sun can be multiplied by 4, and that of Venus and Jupiter by 3, and then together, to find out the sign and its *navamsa*. If both, the resulting sign and *navamsa* are odd signs, the individual is virile with good prospects of begetting an **offspring**; if both are even, the virility is doubtful. In case one is an odd sign and the other even, the progeny may be delayed but there is a possibility of one's having his own offspring.

BRAHMA

(Neuter). The supreme soul of the universe, self-existent, absolute, and eternal from which all things emanate and to which all return. It must be distinguished from *Brahman*, and *Brahma* (masculine) (q.v.) (pronounced *Brahmaa*). *Brahma* (neutral) is sometimes also known as *Brahman* (q.v.), which is the impersonal, supreme and unrecognisable principle of the universe, from the essence of which everything emanates and into which everything returns, which is incorporeal, immaterial, unborn, beginningless, and eternal. It is all-pervading and infinite in its manifestation, in all nature, animate and inanimate, in the highest god, and is manifested in the tiniest creature. Although not worshipped, it is the object of abstract meditation practised to obtain absorption into it and thus getting released from bondage and restrictions.

BRAHMA

(Masculine) (pronounced *Brahmaa*): The first member of the Hindu

Trinity, the other two being Vishnu and Mahesh (also known as Shiva). He is the Supreme Spirit manifest as the active creator of the universe; the male and the alleged creator, exists periodically in his manifestation only, and then goes into *Pralaya*, dissolution. In Vedic theogony, he sprang from *Hiranyagarbha*, the mundane or the golden egg deposited by the supreme first cause. Aurobindo states that Brihaspati (q.v.), **Brahmanaspati** (the deity presiding over Jupiter), and Brahma were considered almost identical by the ancient sages. In the later Puranic **theogonies**, Brihaspati and Brahma became separate deities. Brihaspati did not possess great importance and was relegated as the spiritual teacher of gods, and incidentally as the guardian of Jupiter, while Brahmanaspati, who once linked the two, disappeared altogether. (See *SoV*, p. 306)

Brahma is the Prajapati, the lord and father of all creatures. He began manifestation by dividing himself in two, male and female. When Brahma created the world, it remained unchanged for one of his days, which lasted for 2,160 million mortal years. Everything, except the sages, gods, and elements in the world are then consumed by fire. When he wakes up, after a similar period of night, he again restores creation, and the process is repeated for a hundred years, measured in terms of the duration of his days and nights. After this, he himself expires, and along with all the gods, sages, and the universe resolves into the constituent elements.

Brahma is said to be red in colour, has 4 heads, one of his heads (the fifth) having been burnt by Shiva because it had spoken disrespectfully. Brahma has four hands and 8 ears.

BRAHMAN

(Also see *Brahmin*) Generally refers to the highest caste in ancient India, the sacerdotal class, the members of which may be, but are not necessarily, priests. It also refers to the works composed by and for *Brahmins*; occasionally used as a synonym of *Brahma* (neuter). As sacred books, they are commentaries on those portions of the *Vedas* which were intended for ritualistic use and guidance of the *dvijas* (the twice-born) or the Brahmins. Aurobindo states that *Brahman* in the *Vedas* signifies ordinarily the Vedic word or *mantra* in its profoundest aspect as the expression of the intuition arising out of the depths of the soul or being. It is the voice of the rhythm which has created the worlds and goes on creating perpetually. This vast being, this all-containing and all-formulating consciousness is *Brahma*. It is the soul that emerges out of the subconscious in Man and rises towards the superconscious. The word of creative power willing upwards out of the same is also *Brahman*. (See *SoV*, pp. 303-13)

BRAHMANASPATI

A Vedic deity; known as the **planet** Jupiter in exoteric works. This deity is supposed to link together two cosmic creative functions. The all-containing and all-formulating consciousness creates the worlds out of the waters of subconscious by the *mantras*. The word power is different from the conscious soul power at the root of manifestation. The former, represented by Brihaspati, is an expression of the latter, *Brahma*. In the name Brihaspati, the two varying stresses are unified and equalised. It is the link between the general and the special aspects of

the same deity, variously known as the Divine, the *Deva*, or the Supreme.

BRAHMARANDRA

(*Brahma* = the Supreme Spirit; *randra* = a slit, fissure, hole). A term used in yogic literature. It refers to an aperture on the top of the head through which the soul is supposed to exit at death (See *Kundalini*) A spot on the crown of the head (See *Sahasrara*) connected with the heart by *Sushumna Nadi* (q.v.), a nerve in the spinal column.

BRAHMARISHI

A great sage belonging to the *Brahmin* caste. A *rishi* is a sage or an inspired poet, but the Indian tradition graded them as different orders of *Prajapatis* (q.v.). These grades are (i) *Rajarishi*, (ii) *Brahmarishi*, and (iii) *Devarishi*. *Rajarishi* is a royal sage, a man of the *kshatriya* caste (of princely or royal status) who by his pure and holy **life** on earth to be a great sage, demi-god has risen to Indra's heaven. *Brahmarishis* belong to the highest caste and by their austerity and saintliness have attained the wisdom of the Supreme Self. *Devarishis* are divine sages of the celestial class, who dwell in the regions of the gods, such as Narada. These sages are generally the mind-born sons of *Brahma* or they have attained perfection upon earth and are given the exalted status.

BRAHMAVIDYA

The wisdom about the Supreme Self. The knowledge, the esoteric wisdom, about *Brahma* (neuter and masculine) and his true nature in both the aspects.

BRAHMIN

(Also known as *Brahman*). The first of the four castes, the sacerdotal class,

the members of which may be, but are not necessarily, priests. A *Brahmin* is the chief of all created beings; his person is inviolate; he is entitled to all honours, and enjoys many rights and privileges. According to *Shatapatha Brahmana*, *Brahmans* are the gods who have learnt the *Vedas* and chant them; they are human gods. The chief duty of a *Brahman* is to study and teach the *Vedas*; to perform sacrifices, *yajnas*, and other religious functions. All the asterisms (q.v.) are classified according to the four castes to indicate their nature, duties, and general influence. Asterisms classified as *Brahmans* are *Krit-tiL*, *Purva Phalguni*, *Purvashada*, and *Purva Bhadrapada*.

BRIHASPATI

A Vedic deity and preceptor of gods; the planet Jupiter (q.v.).

BRIHAT SAMHITA

A celebrated work of astrology by Varahamihira (A.D. 505–576). The term *Samhita* means 'compilation', and *Brihat Samhita* (Major Compilation), encyclopaedic in its contents, deals with almost every subject even remotely connected with predictive science. It includes detailed chapters on astrological, seismological, sexual, and psychological subjects. It also dwells upon portents, market fluctuations, gems and precious stones, palmistry, physiognomy and worship of stellar deities. The work is executed in superb poetic language. Al-Berani, who came to India in A.D. 1030, translated the work into Arabic and introduced it to the Middle East and the West. During recent times, Dr. Kern translated it in English and it is now available as translated and

annotated by many Indian writers too.

BUDDHA

The enlightened being who reveals to the world the way to Liberation, *Nirvana*. To become a Buddha, one has to break through the bondage of sense and personality to acquire complete perception of the Real Self and learn not to separate it from all other selves. (See also *Buddha Siddhartha*)

BUDDHA SIDDHARTHA

The name given to Gautam, the prince of Kapilavastu, the son of king Suddhodhana. Gautam was born in 621 B.C. He left his father's palace to become an ascetic in 597 B.C., became a full Buddha on the full moon night of Vaisakha in 592 B.C. and entered *Nirvana* in 543 B.C. These dates are given differently by different traditions, though only with slight variations. Siddhartha was the most perfect of all mortal men that the world has even seen. Gautam Buddha, the fourth of the seven Buddhas and seven Tathagatas, had the most powerful influence in spiritualising the world. He is considered the ninth *avatara* of the Hindus. (See *The Light of Asia* by Sir Edwin Arnold)

According to Dr B.V. Raman, Gautam Buddha was born on 14 April 623 B.C. at about midday at Lat. 27° 8' North, Long. 83° 5' East, the planetary position of the epoch is given as Sun 29° 3'; Moon 200° 45'; Mars 26° 54'; Mercury 53° 6'; Jupiter 11°; Venus 6° 12'; Saturn 24° 36'; Rahu 86° 54' and Lagna 116° 45'. *Ayanamsa* +14° 16'.

BUDDHI

Universal soul; mind. Cognition of sensations through the sense organs resulting from the interaction of

mind (*citta*) which produces knowledge of the external world. It produces intuitive awareness either of the inherent qualities of an external object or higher spiritual laws and their operations, which are not perceived by consciousness. It is intuitive awareness, resulting from intonations of spiritual illumination. It functions like a mirror reflecting the spiritual, *Atmic*, messages. In the reverse process it filters the mundane experiences to comprehend the *Atmic* manifestation. In Sankhya philosophy, *Buddhi* is the second of the 20 elements involved in manifestation. **Astrologically**, the Moon reflects *Buddhic* consciousness and stands as a component of the higher triad, represented by *Atma* (Sun), *Buddhi* (Moon) and *Manas* or *Cittì* (Mercury).

BUDDH

Wise, intelligent. The planet Mercury, son of *Soma*, the Moon, Rohini or by Tara, who was a wife of Jupiter. Buddh married Ila, daughter of Manu Vaivasvata, and from her had a son named Pururava. [*Ila* or *Ida* is primarily food, refreshment or libation of milk. She is called the instructress of man.] (See *MSVA*, pp. 58–64)

BUDDHA YOGA

A planetary combination formed by Jupiter in ascendant, Moon in a cardinal position from Jupiter, Rahu in 2nd from Moon, and the Sun or Mars in 3rd from Moon. An individual born under this combination attains renown, erudition, intelligence, and a social status of high order. He does not have enemies.

CADENT

Also known as Apoklima (q.v.). It refers to the 3rd, 6th, 9th, and 12th houses in a natal chart related with spiritual quest.

CANCER

The zodiacal sign extending from 90° to 120° of the ecliptic (q.v.). Symbolised by a crab, it is a cardinal sign ruled by Moon. Jupiter is exalted here and Mars is debilitated. It is classified watery by elements, *Rajas* by attributes, feminine by temperament and powerful by night. It represents the heart of the cosmic man, *Kala Purusha* (q.v.). The presence of Moon in the sign, specially in the ascendant, makes a person shy, recluse, emotional, and experiencing extreme conditions in life.

CAPRICORN

The zodiacal sign extending from 270° to 300° of the ecliptic (q.v.). It is symbolised by a goat with its hind part as that of a dolphin; sometimes it is represented as the unicorn, and often as a crocodile. It is a cardinal sign characterised female by sex, earthy by element, quadruped by species, related to south direction and with *vata* (air) as its biological air-humour. It is powerful by night. The sign is owned by Saturn; Mars is exalted here and Jupiter is debilitated: The Sun is enigmatic and troublesome in this sign. T. Subba Rao refers to Capricorn as the Creative Intelligence. The impulse from the sign leads the cosmos and human beings towards their destiny. Blavatsky relates the sign with the

Occult Hierarchy, commissioned to 'create' man in a special mould. It is the task of the Fifth Hierarchy, the mysterious beings who preside over the constellation 'to inform the empty and ethereal animal form, and make of it the Rational Man'. (S.D. I., p. 279) She also states that the *Dhyani* in India and Egypt were connected with the crocodiles and their abode was in Capricorn. (*I b.* p. 266) Capricorn is a mystical sign capable of producing selfishness as well as occult insight.

CAPUT DRACONIS

Rahu (q.v.), the north node of the Moon.

CARDINAL HOUSES

Angles *kendras* (sk); the 1st, 4th, 7th and 10th house divisions in a horoscope. These are the most important houses in a chart, as they represent very significant aspects of an individual's life. Ascendant, or the 1st house in a chart, is related with general personality, energy content, opportunities and direction in one's life. The 4th house division is related with general prosperity, mother, property, vehicles, and intelligence. The 7th house is related with marriage and sex as well as business partnership, social status and death. The 10th house deals with profession, career, livelihood, reputation and social interactions.

Planets in cardinal houses, even if malefic, acquire auspicious significance making decisive impact on the individual's life. Their lordship by benefic planets is considered

inauspicious unless the ruling planet is posited in a cardinal house itself.

CAUDAD DRACONIS

Ketu (q.v.), the southern node of Moon.

CASUAL BODY

Karana Sharira (sk); the cover for the seed of one's future incarnations. It is neither an objective nor a subjective body, but the direct cause of the *Sushupti* (q.v.) condition, leading to the *Turiya* (q.v.) state, the highest state of *Samadhi* (q.v.). It is called *Karanopadhi*, or the causal sheath, which, according to Taraka Raja Yogis, is the repository of all causes of phenomenal existence. In the Vedanta system, it corresponds to *Vijnanamaya* and *Anandamaya* sheaths combined together, the latter comes next to *Atma* and is thus the vehicle of the Universal Spirit.

Blavatsky states that Buddhi alone cannot be called the causal body but it becomes so in conjunction with *Manas* (q.v.), the incarnating entity, or the ego.

CHAKRA

Circle, disc—the perfect symbol of the cosmos. It refers to the natal chart depicting distribution of planets in different houses. In spiritual literature, *chakras* refer to the seven energy centres extending from the spinal cord to Etheric Double (q.v.), astral body and to other invisible counterparts of the human aura. The cornucopias receive life energy from the Sun and other sources and circulate it in the parts of the body to vitalise them. (See *The Chakras*, C.W. Leadbeater)

CHAKRA, ARUDHA

A concept used in Jaimini Astrology (q.v.). The zodiacal sign which is as many houses away from the ascendant lord as the ascendant lord is

away from the ascendant. The horoscope cast with *Arudha Lagna* as the ascendant is called *Arudha Chart*. Similarly, other *Bhavas* (q.v.) can be treated and separate charts prepared. *Arudha Bhavas* are magnetic points indicating auspicious results if the *Bhava* is aspected by **benefics**; **malefics** aspecting the house produce inauspicious results.

CHAKRA DASA

A method of calculating planetary rulership. If a person is born during daytime under this system, the sequence of rulership is from the ascendant, if he is born in nighttime, it is **from** the Moon sign; if born in the afternoon, then from the 9th sign. The lords of these signs enjoy the rulership for 10 years which is followed by the lords of subsequent signs, the duration of each being ten years.

CHAKRAVARTI

A universal emperor; one who is born with the mark of Vishnu's discus visible in his palm, which is supposed to be a mark in palmistry signifying that the individual will rule over an extensive territory.

CHAKRA YOGA

A planetary combination formed by Rahu in the 10th, house lord of the 10th house in ascendant, and ascendant lord in the 9th house. It makes the individual the administrator of a region after the age of twenty; he commands an army and is very respected.

Alternatively, all planets in odd houses beginning with ascendant also produce *Chakra Yoga*. It bestows high social status to the individual.

CHAMAR YOGA

A planetary combination in which the ascendant lord in exaltation is placed in a cardinal house aspected

by Jupiter. Alternatively, if **two benefics** occupy the ascendant, the 7th, 9th or 10th houses, *Chamar Yoga* is formed. It makes the individual wise, philosophical and a good orator. Such an individual is generally born in a royal family.

CHANDRA

Moon (q.v); also known as *Soma* (a celestial drink, as well as a Vedic deity), *Shita Rashmi* (soothing rays), *Abaja* (born of water), *Shitanshu* (cool rays or cool lustre), *Mriganka* (eyes of a doe), and *Klesha* (anguish as well as worldly occupation).

CHANDRA-KETU

A son of Rama's brother, **Lakshmana**, Chandra-Ketu (which means Moon and its south node) ruled over Chakora, a country in the Himalayan region.

CHANDRA YOGA

A planetary combination constituted by an exalted planet in ascendant aspected by Mars, while the lord of the 9th house is placed in the 3rd house. It makes the individual a minister, an adviser, or the commander of an army. The individual is courageous and lives for more than six decades.

CHANDRIKA YOGA

A planetary combination in which the ascendant is occupied by the lord of the sign in which the 9th lord is also placed while Mars is posited in the 5th house. Persons born under it are powerful, attain a high social status in life but do not have male issues.

CHAPA YOGA

It is a planetary combination in which all planets occupy the 10th to the 4th houses. Persons born under it are expert thieves, and are socially despised.

Chapa Yoga is also formed if the Sun is in Aquarius, Mars in Aries, and Jupiter in its own sign, which makes the individual a globetrotter like a king.

CHART, NATAL

Commonly known as *Janma Kundali*; depicts planetary positions at the time of birth. For preparing it, the ecliptic (q.v.) is divided into 12 divisions. The zodiacal sign rising at the time is known as ascendant or the 1st house; the zenith represents the 10th house; the western horizon is the 7th house; and the nadir is the 4th house. The other divisions provide hints for predicting different aspects of life. Some of the important features of these houses are given below:

- 1st House:* General personality, physical features, temperament, longevity, and opportunities in life.
- 2nd House:* Financial assets, family relations, speech, eyes (right), and death.
- 3rd House:* Siblings, valour, neck, short travels, and longevity.
- 4th House:* Intelligence, mother, breast, real estate, learning, royal patronage, and emotional expression.
- 5th House:* Creativity, stomach, offspring, education, and intellectual studies.
- 6th House:* Reactions to one's efforts, difficulties, litigations, and latent powers.
- 7th House:* Marriage, Spouse, expression of one's personal and emotional urges, generative organs, some travels, and death.
- 8th House:* Hidden aspects of one's life, anus, longevity,

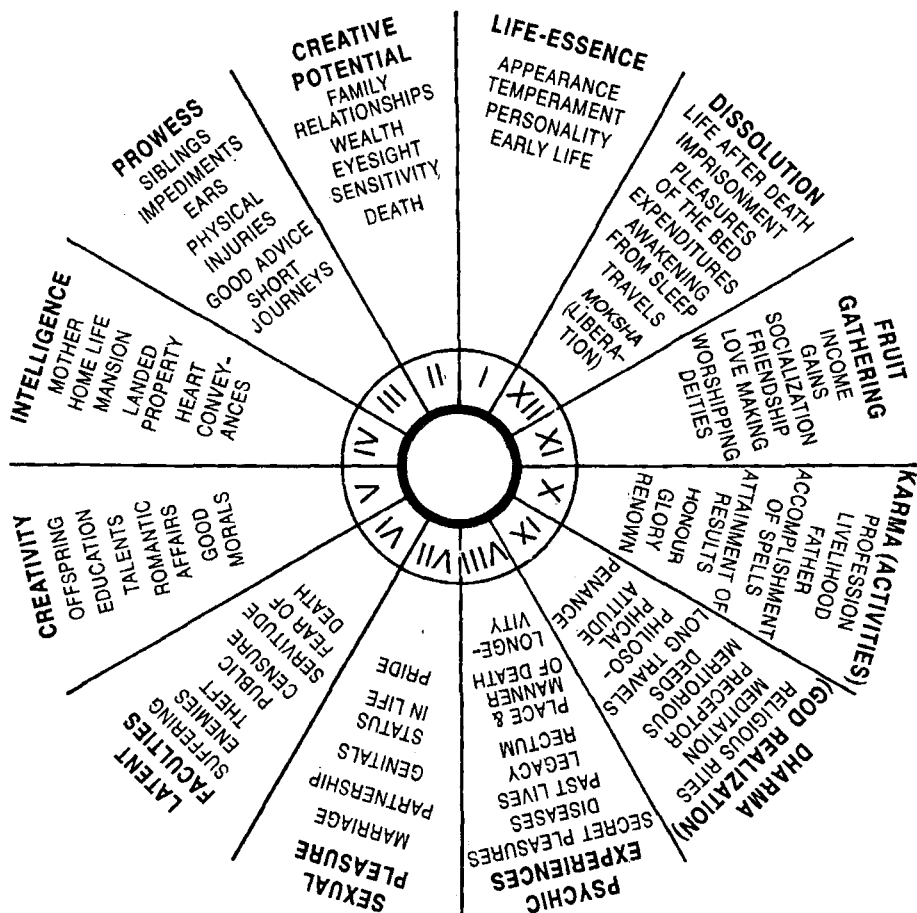


Fig. 2: Significance of the Houses

place of death, mystic rituals, and professions like smuggling, espionage, etc.

9th House: Dharma (righteousness), penance and religious observances, pilgrimages and meritorious deeds of previous births.

10th House: Karma (interaction with the external world),

fruits of one's actions, and profession.

11th House: Acquisitions, income, companionship (including some extramarital liaisons).

12th House: Life after death, pleasures of bed, expenditure, foreign travels, and the lowest part of the body.

CHATURMUKH YOGA

A planetary combination formed by Jupiter in a cardinal house from the sign occupied by the lord of the 9th house, Venus in a cardinal house in respect of the sign occupied by the lord of the 11th house, and the ascendant lord and the lord of the 10th house themselves placed in the cardinal houses. This combination makes the individual erudite and successful in his undertakings and much respected even among the Brahmins. He is well provided with material possessions and lives a very long life.

CHATURSAGAR YOGA

An auspicious planetary combination formed by all planets, **benefics** as well as **malefics**, occupying cardinal houses. It bestows wealth, affluence, and high status in life. Such a person becomes famous and remains so long after his death.

CHATURSHITISAMAA/

SHATABDIKA DASA

A system of Dasa (q.v.) calculation. It is applicable when the lord of the 10th house is located in the 10th house itself. The planetary rulership under this system is worked out by counting the birth asterism from *Swati* (q.v.) and dividing the number obtained by 7, the remainder will indicate the planetary rulership in the following sequence: Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. Each planet rules for 12 years. The balance at birth of the first ruling planet depends upon the distance traversed by Moon at birth in the asterism. The number obtained as the remainder indicates the order of the planet in the sequence given above.

CHATURTHAMSA

Fourfold division of a zodiacal sign, each consisting of 7° 30'. The deities

presiding over the four divisions are Sanak, Sanandan, Sanat, and Sanatan, respectively. The planetary ownership of these divisions belongs to the sign lord for the first division, the lord of the 4th sign from it rules over the second division, the lord of the 7th sign from it over the 3rd division, and the lord of the 10th sign over the 4th division.

CHATUR-VARNA

The four castes according to the code of Manu, viz., *Brahmin*, *Kshatriya*, *Vaisya*, and *Sudra*. Brahmin is the sacerdotal and learned class, the members of which may be, but are not necessarily, priests. Kshatriya is the regal, and the warrior caste. Vaisya is the trading and agricultural caste. Sudra serve the other three castes in meeting their individual requirements, while the other three serve the society as a whole.

CHATURVISHAMSA

Also known as *Siddhamsa*. It refers to the 1/24th division of a zodiacal sign.

CHHADAKA

That which conceals or covers. Full Moon, Jupiter, Saturn, and Ketu are *Chhadakas* for the 2nd and 12th houses from them. Jupiter owning a malefic house and becoming a malefic to the native becomes a *Chhadaka* for only the 12th house; others thus placed are *Chhadaka* for the 2nd house only.

In another sense, a planet in 2nd from a *Bhava* (q.v.) is *Chhadaka* for that *Bhava* while that in 3rd is called *Vedhaka*, that which is placed in 4th is *Bandhaka* and the planet in the 8th house is *Pratibandhaka*.

CHHATRA YOGA

A planetary combination formed by all planets situated in the first seven houses of the chart. It makes the

individual very happy from the beginning of his life till the very end.

CHHAYA

Shadow. The shadowy body of the wife of Sun, Sanjna, kept by her to attend to the needs of her husband while she herself was away on a visit to her father's place. From Chhaya were born Saturn, Savrni (a Manu), Tapti (a river), and Visthi (a son).

CHITRA

The 14th asterism extending from 173° 20' to 186° 40' of the zodiac. It is ruled by Mars; its presiding deity is Tvastra, the celestial architect. Its primary motivation arises from *Kama*, desire; and its basic attribute is *Tamas*, inertia. It is classified a farmer by caste, a tiger by species, a demon by temperament, and a human by animal type. The asterism is concerned with west direction. It leads to involvement in *Mayavic* (illusory) existence, but for spiritually advanced individuals the asterism makes them highly creative, enabling them to produce original artefacts. The asterism is symbolised by a pearl.

CHITRA BHANU

The 16th in the cycle of 60 *Samvatsara* (q.v.). It is ruled by Brahma. Birth during this year makes the individual brilliant, proud, devoted to gods; but he, sometimes, indulges in dishonourable activities.

CITTA

(pronounced *Chitta*, *Ch* as in Champion). Abstract consciousness; mind. One of the three aspects of consciousness, the other two being *Sat*, truth, and *Ananda*, bliss. In Vedanta, these three are considered the three aspects of the primeval unity, the three aspects of Sachchidananda, the Supreme Spirit. The self-existent and self-sufficient *Sat*, due to its latent

tendency of polarisation, differentiates itself as Self and Not-Self. The Self expressed as Not-Self is said to be *Citta* and that which relates the two is *Ananda*. Yoga aims at restoring the unity between the two—Self and Not-Self. In astrology Moon represents the *Citta* aspect of the consciousness. It reflects the attribute of *Sat*, represented by the Sun; it establishes a relationship between the object or the mundane activities of the individual and his central subjective core, the Sun.

COMBUSTION

Destruction by planetary influence. The general effect of a planet destroyed by its close proximity to the Sun is known as combustion. The extent of closeness for it differs for different planets, as it is given as follows: $\pm 12^\circ$ for Moon; $\pm 14^\circ$ for Mercury; but if Mercury is retrograde, the distance of only $\pm 12^\circ$ between Sun and Mercury is applicable; $\pm 10^\circ$ for Venus, but if it is retrograde, only $\pm 8^\circ$ is applicable; for Mars it is $\pm 17^\circ$, but only $\pm 8^\circ$ in retrogression. To be combust with the Sun, Saturn should be within a range of $\pm 15^\circ$ from it. The nodes are never combust. There is no uniform acceptance of these magnitudes.

The combustion of a planet is neither an unmitigated evil, nor does it completely obliterate its special features. In the case of Moon, this relationship spoils the sensitivity of the individual. A combust Venus destroys marital happiness. Jupiter conjunct makes the individual profane, and transgressing well-established social norms. Saturn debases the nature of Sun. Rahu, when closely associated with the Sun, leads to several perversions and dishonourable behaviour. When

Mars is associated closely with the Sun, the individual is filled with great enthusiasm and is capable of performing many chivalrous deeds.

CONJUNCTION

Any two planets situated together in a house. Combustion refers to the relationship between Sun and the other planets, whereas conjunction is a general term applicable to any two planets. Various astrological combinations, known as *Yogas* (q.v.), are formed by such combinations which have special results. Thousands of such combinations have been identified in classical/Vedic astrology.

COSMIC ASTROLOGY

Sidereal astrology. Its zodiacal signs are fixed stellar constellations. It establishes relationships between our solar system, the fixed stars and the galaxy. Cosmic astrology possesses very accurate (occult) predictive base

and provides a sound basis for spiritual astrology. It reveals many deeper aspects of an individual's life.

COSMOGONY

A theory of the origin and development of the universe. Cosmology deals with the philosophy of the origin and general structure of the universe with its parts, elements, laws, and such of its characteristics as space, time, causality and freedom. It forms a branch of astronomy that deals with the general structure and evolution of the universe. Astrology provides a bridge between the philosophical aspect of cosmology and the impact of cosmic forces on human and terrestrial events at their deeper levels.

CUSP

The central point in a house division where a planet exerts its maximum impact.

DAITYAS

Titans; Descendants of Diti, a daughter of Daksha, and **Kashyapa**, a Prajapati (q.v.) and grandson of Brahma. *Daityas* were a race of demons and giants who lived in *Sutala*, which according to the legends, is one of the 14 *lokas* (q.v.). They were gigantic in form and were moved by intense sensual passion. Yet they were greatly devoted to their deities, followed Vedic rituals, undertook severe penance, and offered incredible offerings to them. Hiranyakashipu, Prahalad, Ravana, Sishupala, Virochana and Bali were some renowned *daityas*.

Very often, the *daityas* were at war against the gods and interfered with their religious ceremonies; they were often victorious and the gods had to invoke divine dispensation to wrest back power. The *daityas* cooperated with the gods in churning the ocean to obtain the nectar from it, but the gods did not wish to share it with them. Rahu and Ketu (q.v.) surreptitiously mingled with the gods and partook a bit of it which made them immortal.

Esoterically, *daityas* represent resistance to spiritual forces; they enable externalisation of latent faculties. In this way, they represent the opposing power required to maintain natural equilibrium and harmony. *Demon est deus inversus* (*Daityas* are gods inverted). According to Blavatsky, the *daityas* are demons in an adverse sense; in truth, they are identical with certain *asuras* (q.v.), 'the intellectual gods

and opponents of meaningless rituals'. They are antagonising, blind forces in nature, expressed as reaction, opposition, and contrast, evil for some, good for others. Psychologically, they play an important role in discovering the concealed psychological weaknesses of neophytes before they qualify for Initiation (q.v.) in hidden mysteries.

DAKSHA

Able; competent; intelligent; skilled. The Puranic being who represents creative power, a form of Brahma. He is described in detail, in almost every religious treatise in India. These descriptions often elude the readers unless the esoteric references are well understood.

The *Rig Veda* makes Daksha spring from Aditi (q.v.) and Aditi from Daksha. To explain it, Roth made Aditi as eternity, and Daksha represented the spiritual power, the male energy which generates gods in eternity (See Dowson, p. 76). The *Shatapatha Brahmana* identifies Daksha with Prajapati, the creator. He is considered to be a son of Brahma, one of the mind-born offsprings, and is regarded as their chief. On another occasion, he is regarded to be a son of Aditi, one of the Adityas (q.v.) and also reckoned among the Vishwadevas (q.v.).

The *Mahabharata* makes Daksha spring from the right thumb of Brahma, and his wife from his left. Almost every *Purana* gives important status to Daksha in human evolution. The names of his

wife are variously given, e.g., Prasuti, who was a daughter of Priyavrata, and granddaughter of Manu. Daksha married Virini when he took birth as a son of Prachetasa and Marisha; Asikni, a daughter of Panchjanya, is also said to be his wife, from whom he produced 10,000 sons. From Prasuti, Daksha had, according to various statements, 25, 50, or 60 daughters, the last being the most extensively held view. Of these, ten married Dharma, thirteen Kashyapa, from whom were born gods, demons, men, birds, serpents, and all living beings. Twenty-seven of Daksha's daughters were married to Soma, Moon, and these became the asterisms (q.v.). One of the daughters of Daksha, Sati, was married to Shiva who immolated herself at her father's *yajna* when due honour was not accorded to her husband, and this led to a catastrophe and Daksha's head was severed and thrown into the fire, but later replaced by that of a ram. The other daughters of Daksha were married to Aristnemi, Bhṛigu's son Venus, Krishashva, and Angira.

In another *Manvantara*, when Daksha was born as a son to Prachetasa, he had seven sons, viz., *Krodha* (anger), *Tamas* (sloth, inertia), *Dama* (self-control), *Vikriti* (distortion), *Angiras* (a Vedic sage), *Kardama* (sin), and *Ashwa* (a horse, a horse-like human race, and the number seven).

According to Blavatsky, the various stories about Daksha make him a personification of creative forces acting on all planes. He has spiritual power and, according to her, a male form of energy that **generates** gods in eternity.

DAKSHINA SAMPATA

Autumn equinox.

DAKSHINAMURTI

An aspect of Shiva. A mystic functionary situated, according to legends, around the Tropic of Capricorn, and guiding the influx of spiritual forces to earth. The nodes of Moon are said to be intimately connected with him.

DAKSHINAYANA

The beginning of the southward sojourn of Sun after the summer solistice.

DAM YOGA

See *Sankhya Yoga*. It makes the individual sharp-witted, rich, and renowned.

DAMARU

A small hour-glass shaped drum-like musical instrument which produces sound when twisted by the wrist. Two strings are attached to its middle, which, when shaken, strike at both the ends producing sound. A *damaru* is generally held by Kapalikas, the mendicants who hold a skull in their hand; the jugglers make use of it to make captive monkeys and bears dance to its rhythm. Its religious significance arises from the belief that Lord Shiva holds a *damaru* in one of his hands. In this context the damaru symbolises time and rhythmical cosmic movement to its musical accompaniment. A damaru represents many aspects of cosmogenesis: sound released from void makes manifestation possible; polarisation of a point leads to duality, involution and evolution, subjective and objective manifestation, in the direction above and below. The polarisation further leads to triangularisation, making Trinity to emerge and thenceforth

further creative impulses are generated.

DANAVA

Demons. (See also *Asuras* and *Daityas*)

DANDA YOGA

An auspicious planetary combination **formed** in several ways. If Venus aspects Jupiter placed in the 3rd house, while the lord of the 3rd is in exaltation, Danda Yoga is formed.

Alternatively, it takes place when all planets are placed only in Gemini, Cancer, Virgo, Sagittarius and Pisces signs. Danda Yoga makes a person respected, very rich, an able administrator, and a pious person.

An inauspicious combination under the name is formed when all planets occupy only the 10th, 11th, and 12th houses; it makes the individual depraved, dependent on others for livelihood, and discarded by his kith and kin.

DARIDRA YOGA

Planetary combination producing indigence and personal infirmities. Many such combinations are given in astrological texts. Some of the important ones are mentioned below:

- i) Jupiter as lord of the 8th house or the 1st house exceeds the strength of the lord of the 9th house, and the lord of the 11th house is neither placed in a cardinal house nor is **combust**.
- ii) Debilitated and combust Jupiter, Mars, Saturn, or Mercury occupies the 11th, 6th, 12th, 8th or the 5th Bhava.
- iii) Saturn in 9th house aspected by malefic planet(s) while Mercury is associated with the Sun and occupies the Ascendant and has Pisces *Navamsa*.

- iv) Jupiter, Mercury, Venus, Saturn, and Mars occupy in any order 8th, 6th, 12th, 5th, and 10th Bhavas, and the lord of the 12th house, weakened by Sun's aspect, has greater strength than the Ascendant lord.
- v) Depressed Venus, Jupiter, Moon, and Mars occupy any four of the 1st, 10th, 11th, 6th, 7th, and 8th *Bhavas*.
- vi) Venus in Ascendant in its debilitation sign, while Jupiter, Mars, and Moon are also in **debilitation**.
- vii) The ascendant is in a cardinal sign, while the rising *Navamsa* is aspected by Saturn and depressed Jupiter.
- viii) In the above combination (No. vii) even if Jupiter is in the 6th or the 8th *Bhava* in a sign not belonging to itself, the same result follows.
- ix) Ascendant in a fixed sign, **malefics** in cardinal and trine houses in strength, and angles devoid of benefices make the individual to subsist on alms.
- x) Night time birth, ascendant in a cardinal sign, weak **benefics** occupy angles and trine, and **malefics** not in cardinal houses will make the individual absolutely poor.
- xi) Debilitated **malefics** will make the individual indulge in unethical acts, but debilitated **benefics** will succeed in keeping his sins concealed; Jupiter for Aries ascendant posited in the 10th house, or Mars for Pisces in the 5th will make the individual lead a disgraceful life.

Persons born in Daridra Yoga suffer deprivations of different intensities and meet unlucky and trying conditions of life. Their sorrows arise not only from indigence; their organs may be defective, their nature may be crafty, their speech unpleasant and they may be addicted to lust and gluttony. They earn by foul means. Their social life is dishonourable. They meet unexpected failures in life.

DARSHAN

Sight; understanding; intellectual insight; a system of philosophy. Six systems of Indian philosophy, or *Shad-Darshan*. These are based on the assumption that nothing comes out of **nothing**—*ex nihilo nihil fit*—so there is a beginning, and all have one and the same ultimate destiny, the emancipation of the soul from future births and existence, and its absorption into the Supreme Soul. The *Shad-Darshan* reaches these conclusions through different paths of intellectual enquiries, viz., *Nyaya*, *Vaisesika*, *Sankhya*, *Yoga*, *Purva Mimamsa*, and *Uttar Mimamsa*.

Nyaya, associated with Vatsyayana, is a system founded by Gautam. The word *Nyaya* means propriety, justice, appropriateness of conclusions. The school under this name is also called the Logical School. It refers more to the appropriateness of methodology rather than to its subject matter. It is also said to represent the sensational aspect of Hindu philosophy, because it has more pointed regard to the five senses than the other systems have and treats these external manifestations more frankly as a solid reality. Dowson considers it as the exoteric school, as the Vedanta is the esoteric. It aims to

establish the nature of the Absolute, purely based on logic and reasoning.

Vaisesika was founded by Sage Kanada. He was a contemporary of Gautam. This school is supplementary to *Nyaya*. The two are often classed together. It assumes fewer predicables of the Absolute and lays special emphasis on specialities (*Vishesa*, the term to which the system owes its name, means special). It bases its approach to the Ultimate on the atomic theory of the universe. It teaches the existence of a transient world composed of aggregation of eternal atoms, an endless number of souls, and a fixed number of material principles. Their correlation and interaction of primordial cosmic evolutions take place without any directing force. They operate by a mechanical law inherent in the atom. It is a very materialistic approach to the manifest existence, yet it recognises a Supreme Being.

Sankhya, literally 'relating to number', is based on the teachings of Sage Kapila. It discourses on numerical categories and the 25 *tattwas* representing the forces of nature in various degrees. It explains the integration of 24 elements with *Purusha*, the Spirit, modified by the three *gunas*, viz., *sattwa*, *rajas*, and *tamas*; teaching the eternity of *Pradhana*, primordial homogeneous matter; the self-transformation of nature; and the eternity of human Egos. *Sankhya* and *Yoga* are often classed together, but *Sankhya* seems atheistical while *Yoga* is manifestly theistical. *Sankhya's* chief goal is to establish the way to final emancipation which can be accomplished by release from the attributes and *tattwas* leading to the emancipation of *Purusha* or Soul from

the fetters of phenomenal existence. A true understanding of the relationship between *Purusha* and *Pradhana* leads to the release.

Yoga, popularly associated with Patanjali, is the doctrine which owes its origin to still an earlier sage, Yajnavalkya, the writer of *Saṁpatha Brahmana* of *Yajur Veda*, the *Bṛihad AranyaL*, and other famous works. *Yoga* aims at unification of an individual with the Supreme Spirit and at control of the modification of the mind in order to attain self-realisation. It lays down the eight-fold path to the final attainment of *Nirvikalpa Samadhi*, when the separation of the individual is eliminated and the yogi realises his identity and merges in the Supreme. Tremendous psychic powers are attained during this unfolding, or self-realisation.

Purva Mimamsa was founded by Jaimini and *Uttara Mimamsa* is associated with Bhadracharya Vyasa. *Uttara Mimamsa* is also called Vedanta, whose most prominent apostle was Sankaracharya. The term Vedanta means the end, or goal, of the *Vedas*. *Mimamsa* means deep reflection, inquiry, investigation. The object of both these schools of philosophy is to teach the art of reasoning with the express purpose of aiding the interpretation of the *Vedas*, not only of the speculative but also of its practical portion. The principal doctrines of Vedanta are that God is the omniscient and omnipotent cause of existence, continuance and dissolution of the universe. Creation is an act of his will, and he is both the efficient and the material cause of the world. On consummation, all beings and things merge into him. He is the sole-existent and universal soul, and

besides him there is no second principle; he is *adwaita*, without a second. An important contribution of Vedanta is the doctrine of *Avidya*, the *Mayavic* illusion, which blinds one to the reality of the Supreme Self.

DASA

Also known as planetary direction. It refers to the system according to which planetary rulership at any specific period of one's life is worked out. It shows the time when effective results of any planet, according to its natal position, can be experienced. Parashara enumerated 42 such *dasas*. The specific system applicable to any horoscope depends upon special planetary combinations in the chart. The basic consideration in all these systems is Moon's natal position in an asterism. On this basis the cyclical order of the periodicity of planetary rulership is worked out. Each planet is assigned a certain number of years for its rulership, and this number differs from one system to another. The following are some of the extensively used systems:

- i) *Vimshottri*: It has a total of 120 years, of which Sun is assigned 6 years; Moon, 10 years; Mars, 7 years; Rahu, 18 years; Jupiter, 16 years; Saturn, 19 years; Mercury, 17 years; Ketu, 7 years; and Venus, 20 years. This planetary sequence is adhered to in the system. The first *dasa* is of Ketu when Moon occupies the very beginning of the first asterism, viz., Ashwini.
- ii) *Ashiqtri*: It has a total duration of 108 years. In this system, Sun has a duration of 6 years; Moon, 5 years; Mars, 8 years; Mercury 17 years; Saturn, 10 years; Jupiter, 19 years; Rahu, 12 years;

and Venus, 21 years. There is no rulership for Ketu under this system.

- iii) *Shodashotttri*: It has a complete planetary chain of 116 years.
- iv) *Dwadashotttri* system has a total of 112 years.
- v) *Panchotttri* has a complete cycle of 105 years.
- vi) *ShatabdiL* has a planetary chain of 100 years.
- vii) *Chaturashitisama dasa* has a planetary chain of 84 years.

In all these *dasas*, *Vimshottri dasa* is the most widely accepted and used system. In certain parts of India *Ashtotttri dasa* system is also employed to a limited extent. (See *Direction*)

DASA CHHIDRA

The last portion of a planetary rulership. This duration is often inauspicious.

DASAMAMSA

One-tenth division of a zodiacal sign. Each of it consists of 3° with different planets ruling and different Vedic deities presiding.

DATA YOGA

A planetary combination formed by Jupiter in ascendant, Venus in 4th house, Mercury in the 7th, and Mars in the 10th house. It makes an individual very affluent and generous.

DATTAKA PUTRA/ POSYA PUTRA
Adopted child.

DEBILITATION

Also known as *Neecha*. It represents the weakest position of a planet. At this position the auspicious effects of the planet are eliminated unless cancelled by *Neecha-Bhanga Raja Yoga* (q.v.). The planets are debilitated as follows: Sun in Libra, 10°; Moon in Scorpio, 3°; Mars in Cancer, 28°;

Mercury in Pisces, 15°; Jupiter in Capricorn, 5°; and Venus in Virgo, 27°; and Saturn in Aries, 20°. Debilitation of a planet occurs 180° away from its exaltation point.

DECANATE

One-third portion of a zodiacal sign, equal to 10° each. (See *Drekkan*)

DECLINATION

Kranti (sk). The angular distance of a heavenly body from the celestial equator measured on the Great Circle, or Meridian, passing through the Celestial Pole and the body. Declination of stars changes very slowly due to the effects of the precession of equinoxes (q.v.) whereas that of a planet changes markedly over a short period.

DEEPTAMSA

Range of an aspecting planet; the focal point of an aspecting planet; the orb within which the aspect of a planet can be effective. The 7th house aspect of a planet means transference of its influence to the 7th house from which the planet is situated. It implies transference to the entire range of 30° of the house. In actual practice, it is not so. A planet placed towards the end of a sign does not effectively aspect a planet located towards the beginning of the seventh sign from it, though it is generally stated to be doing so. *Deeptamsa* indicates the area of maximum impact of an aspecting planet. It is 15° for the Sun, 12° for Moon, 8° for Mars, 7° for Mercury, 9° for Jupiter, 7° for Venus, and 9° for Saturn. The area of maximum impact extends over 180° ± *Deeptamsa*. (Also see *Aspect*)

DEHAM

A term used in *Kala Chakra Dasa* (q.v.). It differs for different quarters

of an asterism. (Different related concepts are described in detail under *Kala Chakra Dasa*)

DESCENDANT

The house opposite to ascendant. It represents the western direction in the sky, the region where the planets set down the horizon. In predictive **astrology** it represents the 7th house. (See *Natal Chart*)

DESHANTAR

Longitude.

DETRIMENT

Position of a planet opposite to the sign of its rulership.

DEVARISHIS

Also known as *Devarshis*. The sages of the highest order. Either they are mind-born sons of Brahma, e.g., Narada, or those who have, by their austerities, attained the exalted status of demigods. They dwell in the region of gods.

DEVAS

Shining ones. Gods dwelling in Indra's kingdom.

DEVAIDYA

Divine wisdom. A term used by Narada (q.v.) which he included among the various subjects when he told Sanat Kumar what he had learnt to prove his preparedness/eligibility for receiving further instructions from him. The nine subjects mentioned on this occasion, besides the *Vedas*, were history (including Puranic stories), grammar and philosophy (*Nirukta*), the knowledge of helping the *Pitras* (q.v.) and ancestors, mathematics, the science of manifestation, the knowledge of hidden wealth (*Nidhi*), logic and debate, ethics and *Devavidya*. The last implied either the secret of existence and functioning of 8 Vasus, 11 Rudras, 12 Adityas, *vidyuta*

(electricity), and the gods of the oblations of *yajnas* totalling 23, or the working of these gods which refers to the laws and their operations relating to physical sciences.

DEVATA

A divine being; god. *Devata* includes many grades of celestial beings from the highest cosmic powers to a large number of beneficent inferior nature spirits.

DEVA-YONI

Of divine birth. A general name for those who belong to the realm of gods.

DEVENDRA YOGA

A planetary combination formed by ascendant placed in a fixed sign, ascendant lord in 11th, the lord of 11th in ascendant, and the lords of 2nd and 10th houses in mutual exchange. This combination is powerful in making the individual extremely beautiful (handsome like Indra), loved by pretty women, owner of vast wealth and villas. He attains a very high social status.

DEVI

The female cosmic power. She is worshipped both in her mild **forms**—(i) representing *Uma*, the light; *Gauri*, the brilliant; *Jagatmata*, the mother of the world, and so on; and (ii) in her fierce forms such as *ChandiL*, the fierce; *Durga*, the terrible, or the unconquerable; *Kali*, the black, and so on. Various names had been given to this power and it is worshipped for obtaining quick divine favours.

DEVYANI

Daughter of Shukra (Venus), and wife of Yayati, a mythological king of ancient India. (See *MSVA*, pp. 71-74)

DHANA KARAKA

The planet producing wealth, viz., Jupiter.

DHANA YOGAS

Planetary combinations for wealth.
(See *Raja Yogas*)

DHANISHTHA

The 23rd asterism extending from 293° 20' to 306° 40' of the zodiac. It is ruled by Mars and its presiding deities are the eight Vasus (q.v.). Its primary attribute is *Sattwa*. It is classified as a farmer by class, lion by species, aquatic by animal type, and demonic in temperament. It is associated with the eastern direction. It bestows occult attainments on those who are on the spiritual path, while for the men of the world, it leads to deprivation of material conveniences with a view to pushing them towards their egoic destiny. (See *MSVA*, pp. 238-40)

DHANU

Bow. The ninth sign of the zodiac, Sagittarius. It extends from 240° to 270° of the ecliptic. It is symbolised by a centaur, a mythical horse-like creature with a human torso which holds a bow with an arrow on it pointing towards the sky. Sagittarius is the mysterious centre of radiation for cosmic evolution with stored latent energy which is released gradually as and when humanity is prepared to absorb the same. This impulse entails much hardship inherent in the process but the corresponding spiritual advancement is also commensurate with the difficulties confronted. In Hindu scriptures, Arjuna, the hero of the *Mahabharata*, who is also known as *Dhanvi*, meaning one who holds the bow and the arrow, represents this phase of inner unfoldment.

Dhanu, as a zodiacal sign is characterised as a male indicating its quality of taking positive action. It is

considered a common sign (*Dwiswabhava*) which indicates its capability for dynamicism as well as remaining perfectly still, passive. It is fiery in element, fierce in temperament, and strong during the day. Its favourite haunts are mountainous regions. Jupiter rules over it. It provides spiritual impulse for radical transformation. The sign produces a radical transformation in one's life, marked change in temperament, cataclysmic situation in one's pattern of living, and much widening of social relationships. The future of Sagittarius ascendants lies not in enjoyment of worldly pleasures but in discharging personal, household, and social obligations. Although they struggle throughout their life, they receive unexpected support as well. A part of their life is bright, the other very dark. The chief stimulus in their life comes from their *Atman*, the very core of their being represented by the Sun which is, however, still very far away. (For deeper significance of the sign, see *A Study in Astrological Occultism*, pp. 54-55, and *Introduction to Esoteric Astrology*, pp. 106-14)

DHARMA

Moral code; religious rites; righteousness; that which holds together and protects from dissolution; one of the four major motivating impulses for living beings, the other three being *Kama* (desire), *Artha* (gains), and *Moksha* (liberation). The eldest of the Pandavas, *Yudhishtira*, the hero of the *Mahabharata*, as well as Yamaraja, the god of death, are also called *Dharma*. It is also the name of an ancient sage, sometimes classed among the Prajapatis, who married ten (according to some authorities,

thirteen) daughters of Daksha and had numerous children. Wilson has stated that these children were manifestly allegorical, being personifications of intelligence, virtues, and religious rites.

DHARMARAJA

Yama, the king of the dead. It is also a title of Yudhishtira, the eldest of the Pandavas (he is mythically stated to be a son of Yama). The two are also known as (merely) *Dharma*, to suggest them to be the embodiments of righteousness.

DHARMA YOGA

A planetary combination constituted by the occupancy of Jupiter and Venus along with the lord of the 2nd in the 9th house. It makes the person very pious, fond of warfare, chivalrous, and the commander of an army. He also becomes rich and charitable.

DHATA

Tenth in the cycle of 60 *Samvatsara* (q.v.). It is ruled by Brahma. The individual born during this year becomes rich, materialistic, libidinous, interested in cattle breeding and wealth. He is often religious as well.

DHRISHTA KETU

Names of certain Puranic kings, such as (i) a son of Dhrishta *Dyumna*, (ii) a son of Shishupala, king of Chedi, and an ally of the Pandavas, (iii) a king of Kekayas, also an ally of the Pandavas, (iv) a son of Satyadhriti, and (v) a son of Nriga. The name has no relationship with Ketu, the southern node of Moon.

DHRUVA

Fixed; immovable; the pole star; the pole of any great circle; the stem of a tree. It refers to the axis on which the Earth rotates. It represents the North Pole, and is the centre of cosmic

centripetal energy making the South Pole the centre of centrifugal force.

In ancient mythology, *Dhruva* was described as an *asura* (q.v.). According to *Vishnu Purana*, the sons of Manu Swayambhuva were Priyavrata and Uttanpada. The latter had two wives; the favourite Suruchi was proud and haughty, and the second, Suniti, was humble and gentle. Suruchi had a son named *Uttama*, and Suniti gave birth to *Dhruva*. While quite a child, *Dhruva* was contemptuously treated by Suruchi, and she told him that her own son *Uttama* alone would succeed to the throne. *Dhruva* and his mother submitted, and he declared that he wished no other honours than such as his own actions should acquire. He was a *kshatriya*, traditionally engaged in selfless, creative activities intended for protecting the social order, both from internal disorder and external aggression. Aroused by his inner impulse he left the royal palace, met the Saptarishis, and learnt from them spiritual austerities. On being pleased with his penance, Vishnu touched *Dhruva's* forehead with his conch shell, a symbol of cyclical cosmic evolution and fixed him as the Pole Star. He has the patronymic *Authanpada*, and he is also called *Grahadhara*, meaning the stay, or the pivot, of the planets.

The mystic significance of the Pole Star is described to some extent by H.P. Blavatsky. She stated that the seven Prajapatis (q.v.), charged with the task of evolving various root races are intimately linked with the Pole Star. The septenary impulses of the cosmic spark which produce various phenomena through cosmic forces arise from this central seat of

inner spiritual power. She highlighted the Seven Regents who enclose within their circle the world of senses, and represented as the seven planets, the seven invisible spirits, the seven seers, and other septenary influences, all related with Dhruva. She emphasised that the visible Sun, Moon, planets, and stars derive their power not from the eternal sustainer of their luminous life which exists as it were behind all these phenomena but in their case strongly tethered to the central fountainhead, Dhruva, the Pole Star.

The *Vishnu Purana* mentions that there are certain special radiations related with Dhruva. The four stars, viz., Agni, Mahendra, Kashyapa, and Dhruva, placed in the tail of Shishupala, the Ursa Minor, produce extraordinary results when viewed in a certain way. The sight at night of the Pole Star and of the Shishupala constellation is said to expiate all sins committed during the day. According to a Puranic story, Vishnu was so pleased with Dhruva that having placed him in the sky, he blessed him as follows:

O Dhruva! I bestow to you that tenacious status which transcends those of Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, all asterisms, the Seven Regents, and all the gods wandering in the sky. Many of the gods exist for four *yugas* (q.v.), some for a *Manvantara* (q.v.) but to you I give the position for a *Kalpa* (q.v.).*

»[N.B. A *Kalpa* is equal to 1,000 *Mahayugas*, lasting for 4,320 million human years, which represent one day of Brahma.]

DHUMA

Smoke; a meteor. A concealed planet whose position is worked out by

adding four zodiacal signs (i.e., 4 X 30°) and one asterism (i.e., 13° 200 to the longitude of Natal Sun. *Dhuma* is a powerful but inauspicious malefic.

DIGBALA

[*Dig* (direction) + *Bala* (strength, power)]. It refers to the strength of a planet acquired due to its location in a specific direction in a horoscope. It is worked out in several ways. According to one method, Jupiter and Mercury acquire full strength in the east (ascendant), Sun and Mars in the south (M.C., or the 10th house), Saturn in the west (descendant, or the 7th house), and Moon and Venus in the north (the 4th house). These positions bestow full scope to these planets to express their potential. They enjoy maximum directional strength in these places. Opposite to these directions, they obtain the minimal strength.

According to another system, the Sun acquires maximum *Dig-Bala* in the north (the 4th house) from Mars; Jupiter, in the west (the 7th house) from Mercury, or the east (the 1st house) in relation with Saturn, or the south in relation with Venus and Moon. There are some other variations in the above rule.

Varahamihira gives *Dig-Bala* to various *Bhavas* (q.v.). If the 7th (west or the descendant) *Bhava* is occupied by a reptile sign, i.e., Scorpio, its *Dig-Bala* is full. A biped, e.g., Gemini, Virgo, Libra, first half of Sagittarius or Aquarius, gets their directional strength in full; in 1st house in relation to the ascendant. Watery signs such as Cancer and Pisces have their full *Dig-Bala* in 4th or the north, and the quadrupeds, viz., Aries, Taurus, Leo, second-half of Sagittarius and the first half of Capricorn attain full *Dig-Bala*

in 10th or the south. [See also, *G&BB*, pp. 28-31]

DIGNITIES .

Status of a planet. It is of two kinds, viz., *Naisargika*, the inherent, and *TatLiL*, the accidental. Lordship of a sign, or exaltation of a planet bestows to it inherent dignity while its occupancy of a mundane house, such as the cardinal, trine, etc., provides it temporary dignity. Planets situated close to the cusp of 1st, 10th, and 7th houses are temporarily dignified. Houses congenial to the nature of a planet, e.g., 4th house for Moon, 3rd for Mercury, 5th for the Sun, and 9th for Jupiter add dignity to them.

DIKSHA

Initiation. Spiritual teaching imparted directly by a (qualified) teacher at a special mystical ceremony, revealing secret laws of nature.

DIRECTION

According to Directional astrology, the timing of events likely to occur at different ages of an individual is worked out in a particular manner which is denoted by this term. It indicates the planetary rulership during a particular period in one's life when the special effects of the planet can be experienced. (See *Dasa System*)

DIRECT MOTION

The normal direction of planetary movement. It is especially important to note the time when a planet assumes this direction at the conclusion of its retrogression. The change in direction is significant for predictive purposes.

DISPOSITION

The planet which executes the will of another planet is known as its

dispositor. The ruler of the sign in which a planet is placed becomes the executor of the results of the former. For example, if Mars is located in Aquarius, then Saturn, the lord of Aquarius, becomes the 'dispositor' of Mars. It implies that the directional period of Saturn (that is, during the *Dasa* period of Saturn) this planet will (also) produce the results normally expected from Mars in Aquarius. (This principle should not be confused with that of *Karakattwa* (q.v.) of a planet.)

DITI

Cutting; splitting; division. A goddess or personification in the *Vedas* who is associated with Aditi (q.v), and seems to be the antithesis to her. Aurobindo states that Diti, also called Danu, means division, and the obstructing powers or *Vritras* are her children, *Danus*, *Danavas*, *Daityas*, while Aditi is existence in its infinity and the mother of gods. Diti had two powerful sons, viz., Hiranyaksha and Hiranyakashyapu. The former was killed by Vishnu in the form of a wild boar, and the latter in the form of half-lion and half-man. Having lost her children, the *Vishnu Purana* describes how Diti begged Kashyapa for a son of irresistible prowess able to destroy Indra; she insisted on the sage fertilising her womb at dusk even if the time was not auspicious. Kashyapa asked her to control her emotions and await a favourable time, but Diti was insistent. Her imploration was acceded to but with a condition. Diti was asked to follow the rules of purity and observe the austerities for a period of hundred years, during which duration she should hold the foetus. She assiduously observed the

conditions. But Indra knew of the approaching danger, so he went to her and attended upon her in great humility, watching for any slip on her part so as to destroy the foetus. One night, Diti retired to bed without washing her feet. This was a transgression and it gave an opportunity to Indra to destroy his impending adversary. With his thunderbolt he divided the foetus in her womb into seven portions. Thus mutilated, the child cried bitterly, and Indra being unable to pacify it, became angry and divided each of the seven portions into seven, thus forming 49 swift-moving deities called Marutas. (*Maruta* comes from *Ma-roditi* meaning 'weep not', which Indra is supposed to have told the crying children to quieten them).

Dili's son Hiranyakashyapu had a daughter named Sinhika, who was married to Viprachiti. He was the chief of the Danavas. They gave birth to Rahu, the north node of Moon.

DREKKAN

One-third division of a zodiacal sign, equal to 10° each. In each sign, the first division is ruled by the lord of the sign, the second by the lord of the 5th sign from it, and the last by the lord of the 9th from it. The three presiding deities of various *dekkans* are Narada, Agastya and Durvasa.

DRIG DASA

A system of planetary rulership (cf. Dasa System). It is specially adopted in Jaimini Astrology (q.v.). It is related with aspects of the sign from which it derives its name. The aspects under this system are decided according to Jaimini tenets for the same and the rulership of the signs refers to the rulership of the planets owning the sign. Under it, the 9th house gets the initial

rulership, followed by the sign aspected by it. (See *Aspects*) The 10th house sign gets the next turn, followed by the sign aspected by it. Subsequent rulerships continue this order of sequence. Whether the signs are cardinal, fixed or common, it is important in deciding the forward or reverse aspect. Cardinal signs have reverse aspects while fixed signs aspect ahead. Odd common signs, e.g., Gemini and Sagittarius, aspect forward, and even common signs, like Virgo and Pisces, have reverse aspects.

With regard to duration, the lords of Sagittarius, Pisces, Gemini, and Virgo get 9 years each; Capricorn, Taurus, Leo, and Scorpio get 8 years each; while Aries, Cancer, and Libra get 7 years each.

DRIK BALA

Strength derived from planetary aspects. These are feeble within 300° (i.e., two houses behind it) to 30° (i.e., one house ahead of it). The maximum strength is obtained at 180° (the 7th sign ahead of it). The general rule is slightly modified in relation with Jupiter, Saturn, and Mars. The differences in *drik hala* is also due to the planets' half and three-quarter aspects. *Drik bala* is full at 180° and is nil at the sign in which the planet is situated; it is 25 per cent at 60° ahead, 75 per cent at 90° ahead, after which it declines to 50 per cent at 120° and becomes nil at 150°. Between 150° and 180°, the *drik bala*, or the Aspect Strength, gradually increases to the maximum.

DRISHTI

Aspect (q.v.).

DURGA

The invincible; inaccessible; the wife of Shiva; an epithet of Parvati. The

name Durga is derived from a special manifestation of her which occurred to restore the balance disturbed by the ravages caused by the demon **Durgam**. She succeeded in the insuperable task of subduing him. Durga is represented as the fierce aspect of the adorable goddess Lakshmi. She is represented with 8 hands and occasionally with 16 heads, and rides a tiger, which is at times represented as a lion. She possesses much *tantric* power. Blavatsky mentions that Durga, also known as Kali, who personifies the dark side of Lakshmi (the Indian goddess representing Venus), is the white side of Shakti. She is the feminine counterpart of the cosmic creative power. *Devi Purana* describes her as the primeval and *mayavic* power of Vishnu. She is known by many names such as Narayani, Sarva-Shakti Swarupini, etc. She is said to radiate stability, intelligence, final result of an action, hunger, thirst, compassion, humility, satiety, nourishment, understanding, peace, sleep, stupor, forgiveness, delusion, and grace.

Durga is propitiated to overcome the afflictions caused by Rahu (q.v.). Sorcerers and magicians worship her for obtaining supernatural powers.

DURMATI

The 55th year in the cycle of 60 *Samvatsaras* (q.v.). It is ruled by Rudra (q.v.). Birth during this year makes the person possess a perverted mind, impatient, greedy, and engaged in undesirable activities.

DURMUKH

The 30th year in the cycle of 60 *Samvatsaras* (q.v.). It is ruled by Vishnu. Birth during this year makes the individual pious, peaceful,

skillful, respected, and altruistic. He is, however, pursued by courtesans.

DUSTHANAM

Inauspicious houses in a chart. These are primarily the 6th, 8th, and 12th houses which relate to litigations, death, and wasteful expenditure, respectively.

DURUDHARA YOGAS

The name of planetary combinations constituted by planets situated on either side of Moon. They generally produce affluence such as wealth, comforts in life, and high social status. Sun and the nodes must not be involved in this combination. The specific planets which form this combination add their own special influence as well. If Moon is flanked by Mars and Mercury, the combination makes the individual cruel, greedy, fond of old women, and a liar. Mars and Jupiter in the position make the individual renowned, clever, rich and a defender of others from adversaries. Venus and Mars make the individual fond of warfare, rigorous physical exertion, and courageous deeds, yet in personal life he will be sorrowful. He, however, will get a loving wife. With Saturn and Mars, the individual becomes an expert in sexual art, accumulates much money, indulges in a fast life, and is surrounded by enemies. The combination of Jupiter and Mercury bestows religiosity, knowledge of scriptures, all-round affluence and renown. Mercury and Venus in the situation make the individual beautiful, attractive, affluent, courageous, and the recipient of high official status. Moon in between Saturn and Mercury enables the individual to travel to different countries in pursuit of wealth. Such persons are respected by unrelated

distant persons while his own relatives treat him with disdain. Jupiter and Venus make the individual patient, intelligent, balanced, and ethical; he acquires jewels, renown, and good administrative position. When Venus and Saturn form the combination, they enable the individual to acquire an aged wife from a respectable family; they make the individual skilled in many trades, loved by women, and respected by government officials. Saturn and Jupiter flanking Moon create much difficulties in the personal life of the individual; he is often surrounded by scandals, difficulties, and litigations, though from these he emerges unscathed.

Whatever the variation in the planetary combination, *Durudhara Yoga* makes the individual endowed with much physical comfort, wealth, loyal helpers, and sincere followers, but towards the end in the individual's life there arises a strong impulse for renouncing the worldly possessions.

DVAITA

A school of Indian philosophy which emphasises the duality of the original cause of manifestation, viz., *Jivatma* and *Paramatma*, Spirit and Matter, Life and Form, Day and Night, Dark and Light, etc. (See *Advaita*)

DVARA RASI

Opening sign; a term used primarily in Jaimini Astrology. It represents the sign of initial *dasa* (q.v.) or the sign whose *dasa* is under consideration.

DWADASHOTTRI SYSTEM

A system of planetary direction (q.v.) applicable to persons born in Venus *navamsa*. It is calculated by counting the number of asterisms from that of

birth to Revati, and dividing it by 8, the remainder indicating the ruling planet at the time of birth. The numerals denote the different planets; and the years of their rulership are assigned in a different manner from other *dasa* systems. The numerals for different planets and the years of their rulership are as follows: 1=Sun (7 years); 2=Jupiter (9 years); 3=Ketu (11 years); 4=Mercury (10 years); 5=Rahu (15 years); 6=Mars (17 years); 7=Saturn (19 years) and 8=Moon (21 years). The total duration of the planetary cycle under this system is 112 years. It has no rulership of Venus. The balance of planetary rulership at birth depends on the portion of asterism already elapsed at birth.

DWADASA VARGEYA BALA

A term which refers to planetary strength in a horoscope based on the planet's position in 12 main divisions of a zodiacal sign, viz., (1) *Rasi*, (2) *Hora*, (3) *Drekkan*, (4) *Padmamsa*, (5) *Panchamamsa*, (6) *Shashtamsa*, (7) *Saptamsa*, (8) *Astamsa*, (9) *Navamsa*, (10) *Dasamsa*, (11) *Ekadasamsa*, and (12) *Dwadasamsa*. Auspicious or otherwise nature of a planet depends upon the aggregate strength derived from the total of these positional strength. (See *BPH*, Chap. VI)

DWAJA

Flag; ensign; insignia; the organ of generation; a symbol of honour. In astrology, it stands for the south node of Moon, viz., Ketu.

DWAJA YOGA

A planetary combination formed by all the malefics placed in the 8th house and all benefics in the ascendant. Under this combination, a leader is born. In this combination,

unless Mercury acquires maleficence, it is not fully formed.

DWAPARA YUGA

The *yuga* immediately preceding the *Kali Yuga*. (See Yugas)

DWIRDWADASA

The interrelationship between two planets placed **2nd and 12th** from each other.

DWISWABHAVA

Common signs of the zodiac, viz., Gemini, Virgo, Sagittarius, and Pisces.

DYUTA

Gambling. The 1st house in a horoscope indicates gambling and **Rahu is the planet associated with gambling in general.**

EARTHY SIGNS

Zodiacal sign related with Earth element. These are Taurus, Virgo, and Capricorn. (For details see *Elements*)

EASARAPH

Also known as *Musarifa*. A term used in Horary Astrology. It refers to a planetary combination involving two swift moving planets in which the fast-moving one has overtaken the slow-moving one. If the forward planet is a benefic, final success, or fruition of the action is likely a malefic overtaking. A benefic will frustrate the efforts of the individual. If both the planets are malefics, the result will be inauspicious.

ECLIPSES

The obscuration of the light of Sun by the intervention of Moon in between it and Earth is known as Solar Eclipse. Two solar eclipses must be visible every year in some part of the earth, the maximum number of it may go up to five. For a solar eclipse to occur, the New Moon must be very close to a node of Moon. Total solar eclipse occurs when the surface of Sun is completely obscured by Moon, but it is not very common. The track of total eclipse never exceeds 268.7 km in width, and the never lasts more than 8 minutes.

The obscuration of the light of Moon by the intervention of Earth in between it and Sun is known as Lunar Eclipse. Under its impact Moon becomes dim until it passes out of the shadow. Moon does not completely vanish as the shadow of Earth does not completely preclude

Sun's light from falling on it, due to the refraction of Sun's rays on it by Earth's atmospheric mantle. A lunar eclipse can be total or partial. Its duration can be no longer than 3 hours 40 minutes, the totality occurring **only** for 1 hour 40 minutes.

The significance of eclipses is great in mundane astrology. The *Tantrics* and black magicians make special preparations during such eclipses for fulfilling their special occult objectives and for the preparations of their special charms.

ECLIPTIC

The Great Circle formed by the intersection of the plane of Earth's orbit around Sun. It is the apparent path of Sun in the Sky during the course of a year. In the geocentric system, which is generally adopted in all astronomical (and astrological) studies, this path is inclined to the Celestial Equator at an angle of 23° 27'. The inclination changes imperceptibly and is related to a cycle of 26,000 years. This variation, which is in between 21° 59' and 24° 36' is known as the *Obliquity of the Ecliptic*. All planets, constellations of the zodiac, and asteroids move, more or less, within a region of 8° on both sides of the solar trajectory making the total width of approximately 16° around the ecliptic for their annual movement.

The ecliptic and the celestial equator intersect at two points, viz., points of spring, or vernal, and autumnal equinoxes. These points are relevant for determining the *precession of equinoxes* on the basis of

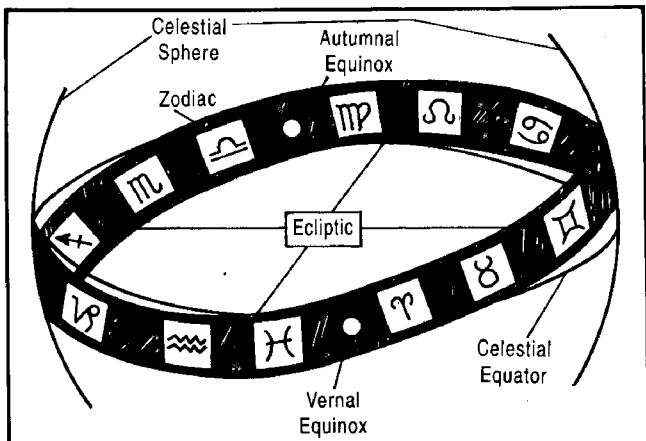


Fig. 3: The Ecliptic is inclined 23° 27' to the Celestial Equator; Zodiac spreads 8°-9° on either side of the Ecliptic

which the difference between tropical and sidereal zodiacs is worked out.

EGO

Self; the unified triad comprising *Atma-Buddhi-Manas*, or the duad formed by *Atma-Buddhi*. The immortal part of man which reincarnates as man—I am I, or the feeling of I-am-ship. Esoteric philosophy teaches the existence of two Egos in man, the mortal, or the physical, and the Higher, or the Divine and Impersonal, calling the former 'personality' and the latter 'individuality'.

EKAWALI YOGA

The planetary combination in which all planets occupy different houses in a sequential manner. It makes the individual an emperor.

ELEMENTS

See *Tattwas*.

EQUATION OF TIME

The difference between true and mean time at any given moment. This difference arises due to Sun not always crossing the Meridian at 12 o' clock by watch. The time by watch is regulated by mean solar time, which

is constant in length, and is equal to the annual mean of the true solar days. In working out a natal chart for predictive purpose, the true position of the planets is taken into account. It needs readjustment of the mean time on the basis of the equation of time to arrive at the true time. The ephemeris generally indicates the different true and mean midday times which determine the equation of time. True solar time is worked out on the basis of this equation.

EQUINOCTIAL POINT

Sampat Bindu (sk); the points of intersection of the celestial equator and the ecliptic. Each point refers to the Sun's crossing of the celestial equator, and is known as Equinox. On this day, night and day are equal all over the world. One of these is known as the *Vernal Equinox*, which occurs around 21 March every year, and the other as *Autumnal Equinox*, which occurs around 21 September.

Astrologically, Sun's rays acquire a positive impulse after vernal equinox and auspicious activities can be fruitfully initiated and beneficial results expected.

FEMININE SIGNS

Taurus, Cancer, Virgo, Scorpio, Capricorn, and Pisces are feminine signs. Feminine asterisms are *Krittikā*, *Rohini*, *Mrigashirsha*, *Aridra*, *Punarvasu*, *Purva Phalguni*, *Hastha*, *Chitra*, *Vishakha*, *Anuradha*, *Dhanistha*, *Shatbhisag*, *Uttara Bhadrpada* and *Revati*.

Feminine signs and asterisms are related with the material aspect of life as distinguished from the spiritual aspect of it. Among the planets, Moon, Venus, and Ketu are considered feminine; Mercury and Saturn are neutrals (or eunuchs). Feminine planets need active support of other planets to produce their inherent results. Feminine signs and asterisms as well as planets have their masculine counterparts, in whose association they prosper easily and harmoniously.

FIERY SIGNS

Aries, Leo, and Sagittarius are fiery signs. (See *Earthy Signs*) Sun and Mars are fiery planets. They show courage, strength, determination, aggression and confidence in oneself.

FIXED SIGNS

Sthira Rasi (sk). Taurus, Leo, Scorpio, and Aquarius are fixed signs. These signs radiate deep-acting impulses; when planets are posited there, they make decisive impact on the life of the individual.

FIXED STARS

Nakshatras (sk). (See *Asterisms*)

FOHAT

A Tibetan term representing in the universe of manifestation the

ever-present electrical energy and nonstop destructive and formative power. It is analogous to the Vedic concept of Agni, fire. Agni, in the *Vedas*, is always represented in the double aspect of force and light. It is the divine power that builds up the worlds; it is a power that acts always with perfect knowledge; it knows all forms and activities of divine wisdom. Similarly, Fohat is said to be the universal propelling vital force, at once the propeller and the resultant. Often it is said to be equivalent to the Vedic *Mool Prakriti*, the primeval root for all cosmic manifestation. Theosophists use Fohat to represent the active male potency of Shakti (q.v.), the female reproductive power in nature. The energy expressed by Fohat becomes important in interpreting the deeper aspects of solar impulse.

FORTUNA, PARS

A term (probably) of Arabian origin. It was known even to Ptolemy. It is an imaginary point in heaven yet considered sometimes as powerful as the luminaries.

Pars Fortuna is worked out by adding together the longitudes of Ascendant and the Moon, and subtracting from the total the longitude of Sun. The resultant is the longitude of Pars Fortuna. This concept itself may not be available in ancient Indian astrological texts, but the essential features of it were known to the astrologers. The identity of Pars Fortuna, in terms of Vedic astrology, can be established as follows:

$\text{Pars Fortuna} = A + M - S = F$
 where *A* is the Ascendant, *M* is the longitude of Moon, *S*, the longitude of Sun, and where *F* is the longitude of Pars Fortuna.

The equation can also be written as $F = A + T$ because $T = M - S$, where *T* stands for *Tithi*, or a lunar day. In this way, Pars Fortuna becomes a point in the horoscope as distant from the ascendant as the Sun is from Moon, measured from the ascendant. Traditional Hindu astrology regards Moon as important as the ascendant. *Tithi* is assigned a functional role as a magnetic point well established in traditional Vedic astrology.

Pars Fortuna, in airy signs, bestows fame through literary or artistic activities. In earthy signs, it makes the individual laborious: in Taurus, it makes him work on fine arts; in Virgo, as a chemist or a printer; and in Capricornus, in medical profession. In watery signs, Pars Fortuna gives birth to successful occultists; and in fiery signs, the individuals become leaders and pioneers in different spheres of life.

The results of Pars Fortuna in different houses are as follows:

- 1st House:* Desire for self-expression and recognition of one's merit.
- 2nd House:* Desire for power and domination over others.
- 3rd House:* The person becomes a thinker.
- 4th House:* Pleasant domestic environment.
- 5th House:* Enterprising and meritorious offspring.
- 6th House:* Impatience and lack of self-control.
- 7th House:* Happy married life.
- 8th House:* Strained financial fortune.

- 9th House:* Spiritual temperament.
- 10th House:* The individual attains high official status.
- 11th House:* Helpful and supportive friends and social circle.
- 12th House:* Depression and frustration in mundane activities.

FRIENDSHIP, PLANETARY

Planetary friendship is of three kinds, viz., inherent, temporary, and aggregative. The first one depends upon the basic qualities of the planets, the second on their mutual relationships in the horoscope, while the third depends upon the resulting relationships emerging from the first two kinds and determining their aggregative strength.

Planets according to Sage Satyacharya, are inherently friendly with the lords of 2nd, 4th, 5th, 8th, 9th, and 12th signs from their *Mulatrikona* (q.v.) or Trine houses, besides the lords of their exaltation signs. Any planet occupying 2nd, 3rd, 4th, 10th, or 11th houses from it becomes its temporary friends. If a planet is situated along with another in any house, or if there is a planet in the 5th, 6th, 7th, 8th, or 9th houses from it, such planets are treated as its temporary enemies.

Aggregative relationship is classified under five categories, viz., very friendly, friendly, neutral, inimical, and very inimical. If two planets are friendly according to both the methods of classification, they are considered to be very friendly. If under one classification a planet is friendly with another but in the next becomes neutral, the two will be treated as only friendly. If according to one they are friendly, but inimical according to the other, they will be treated as neutrals. In case two planets are

neutral according to one classification whereas under the next set of conditions they become enemies, they will be reckoned as enemies. If under both sets of conditions, two planets are

found to be unfriendly, they will be treated as very inimical. The following table shows the generally accepted inherent or natural inter-planetary relationships of friendship.

Table 4: Inherent Friendship between Planets

Planets	Friends	Neutrals	Enemies
Sun	Moon, Mars Jupiter	Mercury	Saturn, Venus
Moon	Sun, Mercury	Mars, Jupiter, Venus, Saturn	—
Mercury	Sun, Venus	Mars, Jupiter, Saturn	Moon
Venus	Mercury, Saturn	Mars, Jupiter	Sun, Moon
Mars	Sun, Moon, Jupiter	Venus, Saturn	Mercury
Jupiter	Moon, Mars, Sun	Saturn	Mercury
Saturn	Mercury, Venus	Jupiter	Sun, Moon, Mars

N.B. The friendly relations of Rahu and Ketu are not included in the table. Some texts mention Jupiter, Venus, and Saturn to be their friends.

[For more details, see *Fundamentals of Vedic Astrology*, pp. 150–52.]

GADA-YOGA

A planetary combination formed in two ways: (i) Moon posited in 2nd house along with Jupiter and Venus, or the lord of 9th house additionally aspects them; and (ii) all planets, excluding the nodes are posited in adjoining cardinal houses. Gada-Yoga makes the individual engaged in philanthropic and religious activities but fierce in appearance and free from any enemy. He earns much money. He is also happily married.

GAJA-YOGA

A planetary combination in which the lord of the 7th house from ascendant, which would be 9th from the 11th house, is in the 11th house along with Moon, and the lord of the 11th house aspects them. A person born under this combination is always happy, rich, religious, and lives in luxurious style. His third decade in life proves to be very important.

GAJA KESARI-YOGA

[*Gaja* = elephant, *Kesari* = lion, *Yoga* = combination]. An auspicious planetary combination formed by certain relationships between Moon and Jupiter. It postulates that Jupiter must be in an angle (q.v.) from Moon or the ascendant; or that **benefics** such as Venus, Jupiter, and Mercury without being debilitated or combust, aspect the Moon. An alternative condition is that Jupiter in a quadrant from the ascendant or Moon is in association with or aspected by **benefics** which are neither combust nor posited in the 6th house. The combination makes the individual bright, affluent,

intelligent, accomplished and favoured by the government. *Gaja Kesari-yoga* is both protective from evil consequences of other maleficients as well as productive of auspicious results.

GANDANTA

The conjunction of Pisces and Aries, Cancer and Leo, and Scorpio and Sagittarius.

GANESHA

[(*Gana* = inferior deity, or the masses) + (*Isha* = Lord)]. Also known as Ganapati. Son of Shiva and Parvati, or of Parvati only. He is the deity invoked at the commencement of all auspicious activities; he is the supreme god of all educational activities, specially of those connected with divine wisdom. He is the god of wisdom and remover of all obstacles. He is one of the five primary deities (the other four being Shiva, Vishnu, Surya, and Durga) who are related with the five primeval elements, the *Panch Mahabhutas* (q.v.).

Ganesha is described as a short, fat deity of golden-yellow colour with a protuberant belly, four hands, and the head of an elephant which has only one tusk. In one hand he holds a conch shell, in another a discus, in the third a club or goad, and in the fourth a water lily. Sometimes he is depicted riding a mouse or attended by one. He is very fond of *laddoos*.

There are many legends about his birth which makes him born only of Parvati, and which even explains his having an elephant head and only one

tusk. According to one version, Ganesha sprang from the scurf of Parvati's body; he was created by her to guard the door while she went for a bath. Shiva, her consort, wished to enter the house but was opposed by Ganesha. An infuriated Shiva cut off Ganesha's head. Later on, to pacify a wailing Parvati he replaced it with an elephant's head. According to another story, when the gods assembled at the birth ceremony of Ganesha, Parvati, proud of her offspring, asked Sani (Saturn), disregarding the natural malefic effect of his glance, to look at him. Sani, when prodded, looked at Ganesha and his head was burnt to ashes. It created a turmoil and Parvati could not be consoled. Brahma however saved the situation by arranging to replace the head with the first one that could be found and that was an elephant's. Another version is that Parvati formed him to suit her own fancy. A further explanation is that Shiva slew Aditya, the Sun, but restored him to life again. For this violence, Kashyapa cursed Shiva's son to lose his head, and when he lost it, the head of Indra's elephant was used to replace it.

Ganesha's elephant-head contains only one tusk, the other having been lost in a fight with Parasurama (q.v.). It happened so when the latter came to Shiva's abode at Mount Kailash but was stopped at the door by Ganesha who was deputed there to stop anyone from entering the sleeping chamber of Shiva. On being stopped Parasurama felt humiliated, as it is said that Ganesha wrapped him in his trunk. An angry Parasurama threw his axe at Ganesha. As the axe was given to the sage by Shiva himself, Ganesha received it with great humility lest its greatness was

compromised, and permitted it to sever one of the tusks.

Ganesha is also known as *Aj*, meaning 'unborn', an epithet for Aries (q.v.). He is said to be a brother of Kartikeya (q.v.), the presiding deity of Mars. [Ganesha is related to Sagittarius in a special way. While Sagittarius is represented as an animal body with a human head, Ganesha is depicted as a human body with an animal head, suggesting his inner preoccupation with cosmic manifestation transforming spirit into matter.]

Dr. Rees gives another significance of Ganesha. He states Ganesha to be Indra's celestial elephant, Airavata, represented by Capricorn. (See *Revelation in the Wilderness*, vol. II, p. 26) According to him, Ganesha watches the beginning of the spiritual path, he is the lord of karmic cause-and-effect, hence the binder and remover of obstacles. Ganapati, according to him, represents the manifested universe in his body, the unmanifested in his head. From another standpoint, Dr. Rees states that below his throat, Ganesha is one with *Maya* (q.v.), while his head represents *Brahman*. He associates Ganesha's mouse with *Atman*, the Divine Self. (See, *Ibid.*, vol. I., p. 288)

GARUDA

A mythical bird vulture-like—half-man, half-bird—on which Vishnu rides. According to Puranic stories, he is the chief of the feathered race and a staunch enemy of serpents. He is born of Sage Kashyapa and Vinata, one of the daughters of Daksha Prajapati. He has a white face, a beak-like nose, red wings, and a golden body. His lustre was so brilliant that soon after his birth, the gods mistook him for *Agni* (q.v.) and

began worshipping him. Garuda had a son named Sampati, and his wife was Urinati, or Vinayaka. Kadru, another wife of Kashyapa, and the mother of the serpent race, was Vinata's great rival. Once the two wives had a dispute over the colour of Indra's horse, Uchchaishravasa, said to have been obtained during the churning of the ocean. Vinata lost and as per the condition of the wager, she was made a slave of Kadru. She could regain her freedom only if Garuda could obtain the nectar. Garuda succeeded in stealing it from heaven but not without a severe fight with Indra, its custodian. Indra recovered the nectar, but he was worsted in the fight and his thunderbolt was smashed in the broil.

Garuda's son Jatayu once tried to fly up to the Sun in the sky. This burnt his wings and he fell down. He awaited his death till Rama took birth in a successive *yuga*, and after giving him details of Sita's abduction by Ravana and her whereabouts, left his body. His last rites were performed by Rama. Jatayu had been a friend of Rama's father, Dasharatha.

The friendship began from the time Dasharatha went to the ecliptic to recover Sita from Sani (Saturn). His carriage was consumed by a glance from Saturn but Jatayu caught the falling king and saved him. (See Dowson, p. 135)

Blavatsky considers Garuda as a symbol of the Great Cycle representing the periodic rejuvenation of the universe.

GHATIKA LAGNA

The Ascendant in the Indian system of horoscopy which is expressed in relation with the daily sunrise and sunset time described in traditional

time counts such as *ghati*, *pala*, etc. (See *Time*)

GAYATRI

A sacred *Mantra* (q.v.) of the *Rig Veda* which is ascribed to Sage Vishwamitra. It is at one and the same time, a prayer, an invocation, and a *mantra*, a creative sound vibration. It consists of three parts, viz., *Maha Vyahritis*, *Gayatri Mantra* proper, and *Gayatri Sirah*. The first one refers to "*Om bhuh, Om Bhuvah, Om Suvah, Om Mahah, Om Janah, Om Tapah, and Om Satyam.*" These are the seven spheres of existence. *Gayatri Mantra* alludes to "*tat savitur varenyam bhargo devasya dhimahi dhiyo yo nah prachodayat.*" It means, We meditate upon the Divine Light of that adorable Sun of spiritual consciousness which stimulates our power of spiritual perception. *Gayatri Sirah* consists of "*Omtapo jyoti raso 'mrtam Brahma bhur bhuvah suvar Om*" meaning, Om is the Waters, Light, Essence, the Immortal Reality; the Physical, Intermediate and Heaven worlds is Om." A *Brahmin* is every aspirant seeking Truth, and *Brahman*, is enjoined to repeat the *mantra* during his morning, more importantly at dusk, and even during his midday meditations.

Gayatri mantra is addressed to Aditya (q.v.), Savitri. Explaining the inner significance of this *mantra*, Dr. Rees states that Savitri forms an aspect of the Sun in the house which Mercury rules on the Night-throne. Gayatri is a prayer for spiritual illumination. The *mantra* has 24 divisions, viz., *Tat-Sa-Vi-Tur-Va-Re-Ni-Yam-Bharoghoh-De-Va-Sya-Dhi-Ma-Hi-Dhi-Yo-Yo-Nah-Pra-Cho-Da-Yat*. These are said to be related with the 24 divisions of the soundboard of the veena, the musical instrument held by Saraswati (q.v), who is said to be identical with

Savitri. These are further associated with the 24 divisions of the path through the zodiac, and with the 24 vertebrae in the spinal column. The *Gayatri mantra* symbolises, according to Dr. Rees, the world of creation in its stages from midnight to morning, from morning to midday, from midday to evening, and from evening to midnight. (See *The Revelation in Wilderness*, vol. III, pp. 67-68)

GEMINI

Mithuna (sk). The 3rd sign of the zodiac which extends from 60° to 90° of the ecliptic. It consists of two bright stars, Castor and Pollux. They symbolise a twin. In Vedic astrology, they represent a male and a female holding a mace and a harp in their hand. The sign is ruled by Mercury; it stands for divine creative energy activated by the polarisation of spirit and matter. Polarisation is an important feature of the sign.

Gemini is, an odd sign, classified as male by sex, hermaphrodite by temperament, airy by element, and fierce by nature. It is related with west direction. It is powerful during night. Its natural habitat is in gambling dens, pleasure haunts, and bedrooms. It imparts *Mahat* (q.v.), the thinking principle in its trine aspects. It activates both subjective and objective activities in its interactions.

Blavatsky describes Gemini to be the stage corresponding to the ceasing of the androgynal union and the man evolving the woman out of himself as a separate entity. In *Kala Purusha*, the heavenly or the cosmic man, Gemini represents the neck, the upper portion of the chest and the shoulders. It stands for his courage, enthusiasm as well as the impediments and difficulties met on the evolutionary path. Gemini is considered as the bridge as

well as the separating agent between spirit and matter.

The synonyms of Gemini are *Mithuna* (the twin), *Dwandwa* (conflict, strife), *Nriyugma* (union of human kind), and such other terms pointing to the duality in life.

GEOCENTRIC SYSTEM

The conception of the universe with Earth as its centre. It is the system based on the pre-Galilean view of the stellar world. This unrealistic view is opposed to the Heliocentric System (q.v.) yet it does not much vitiate the validity of various astronomical co-ordinates, especially for their practical use. The present day Ephemerides provide coordinates of stellar relationships as seen from Earth. With the knowledge of its limitations, the astrological findings do not need any adaptation and they do not lose their applicability.

GOCHARA

The range of pasturage for grazing by the cattle; the transit or passage of a planet in relation with other planets during the course of their usual movement. At any moment of time, a planet's position is different from its natal position. This divergence requires to be taken into consideration for astrological predictions. This relationship with natal Moon, along with *SarvastaL Varga* (q.v.) and astrological direction (q.v.) synchronised together indicate the precise nature of situation an individual may face due to any planetary influence.

GO-YOGA

The planetary combination formed by exaltation of the lord of the ascendant, and strong Jupiter placed in its *Mool Trikona* (q.v.) in association with the lord of the 2nd house. It makes the individual hail from an elite

family and bestows upon him happiness, attractive appearance, and high social standing.

GOLA-YOGA

One of the *Sankhya-yoga* (q.v.). Persons born under it are poor, lazy, and idiots.

GOLAI VRITA

Circumference.

GOLARDHA

Hemisphere.

GRAHA

Planets. In common parlance it refers to the effect of adverse planetary conjunction.

GRAHA, POURA

The nature of planets when they are in opposition to another planet. (See *Graha Yudha*)

GRAHA YUDHA

[(*Graha* = planet) + (*Yudha* = fight) = planetary warfare]. An astronomical phenomenon resulting from proximity between two planets. It affects their power to produce any result. The planets involved in this relationship are rendered unable to bestow their beneficence, and become inauspicious. Such a situation occurs when a planet other than Moon or the nodes (Rahu or Ketu) is situated within 5° of the Sun. The planet so placed is considered *Astthagatha* or combust. When such a relationship takes place with Moon, it is known as *Samaagama*, or combination. Any of the five non-luminaries within 5° of any other planet causes planetary warfare, or *Graha yudha*, and one of the two involved in this relationship is said to be vanquished and the other is a victor. The victorious planet produces powerful auspicious effects, while the vanquished one becomes inauspicious. The house in which this

phenomenon occurs is destroyed and the individual suffers throughout his life in respect to that *Bhava* (q.v.). There are five kinds of planetary warfare, viz., *Bhedam*, *Ullekham*, *Amsumardhanam*, *Apasavyam*, and *Yuddham*.

Bhedam occurs when two planets are within 5° of each other though in different asterisms. When they are between 3° and 5° of each other located in the same asterism, they are in *Ullekha yuddham*. When such planets are within a distance of 1° to 3° of each other in the same asterism, the relationship is known as *Amsumardhanam*. If the planets are within one degree of the other, they are known as in *Graha yuddham* proper. If one of the two planets within 5° of each other is direct while the other is retrograde, they form *Apasavya Yuddham*.

The effects of planetary warfare depends upon the conditions classified under *Poura Graha*, *Akranta Graha*, and *Akrita* or *Yayee Graha*. *Poura Graha* is a planet in a state of opposition to another. *Akranta Graha* is the overpowered, chased, or eclipsed planet. *Akriti Graha* is generally aggressive on the move. The Sun is *Poura* up to 11 a.m., *Akranta* at noon, and *Akrita* or feeble in the afternoon. Moon is always overpowered. Mercury, Jupiter, and Saturn are always in opposition (*Poura*), while Mars, Venus, Rahu, and Ketu are always aggressive. The effect of *Graha yuddha* is conditioned by the mood of these planets as indicated above. A planet with earlier longitude is said to defeat the planet ahead of it. A planet in southern hemisphere is considered defeated. But Venus is always victorious. The planet with a fairly larger orb than the other becomes victorious. (See *Brihat Samhita*, Chap. XVII)

GRISMAKRANTI

Also known as *Dakshinayan Vibhu*. Summer solistice.

GULIKA

An invisible point considered as a son of Saturn; Mandi (q.v.) is Saturn's another son. Gulika and Mandi are sometimes said to be the same but this view is not universally accepted. Both of these are theoretical satellites, *Upagrahas* (q.v.), but the methods for determining their positions are different.

Gulika assumes that one-eighth of the day and the night is ruled by the seven rulers of the weekdays, while the remaining one-eighth portion is not assigned to any planet. Each ruler is assigned a number according to its sequence in the week, i.e., Sun (1), Moon (2), Mars (3), Mercury (4), Jupiter (5), Venus (6), and Saturn (7). The duration of the day, if the birth is in daytime, and of the night, if the birth is in night, when divided by 8 would indicate the duration of their rulership. The first rulership belongs to the planet ruling the day. The subsequent portions will be ruled by planets in the sequence as in weekdays. The period belonging to Saturn is the period belonging to Gulika.

In case, the birth is in night, the first portion of the night does not belong to the planet of the day; it is ruled by the planet relative to the fifth day from the first day. For example, the first planetary rulership for Wednesday night will belong to Sun, and consequently Saturn's portion on this day will be the 7th portion, which will be the time for Gulika.

Gulika produces good results in the 3rd, 6th, and 11th houses in a natal chart; in the 10th house it makes the person religious and

devoted to austerities. The longitude of Gulika is worked out as in the case of ascendant, depending upon the time of birth after sunrise.

GUNAS

The three primeval emanations of the Supreme Spirit, *Sachchidananda*, known as *Sattwa* (pure harmony), *Rajas* (pure creative impulse), and *Tamas* (primeval darkness, or the state of ultimate dissolution). Esoterically, they correspond to Vishnu, Brahma, and Shiva, respectively, though for common people **Brahma**, Vishnu and Shiva represent them. Together known as *Trimurti* or Trinity, they represent the three qualitative attributes of the universe. These are the basic attributes or qualities of the phenomenal existence. According to Sankhya doctrine, matter, *Prakriti*, is nothing but a condition of perfect equilibrium of the three attributes, known as *Triguna-Samyavastha* (harmonious balance of triplicity).

Taimini explained the three attributes as different modes of motion. These modes, for want of better words, he calls (i) the vibration which involves rhythmic motion of particles, (ii) the mobility which involves non-rhythmic motion of particles with transference of energy, and (iii) the inertia which involves relative position of particles. The discovery of equivalence and **interconvertibility** of mass and energy will, according to him, ultimately reveal that the nucleus of an atom is also an expression of energy, and that the ultimate bases of the manifested physical universe is nothing but motion or energy. All properties can therefore be reduced to their simplest elements such as wave, motion or light (*PraL-sha*), action (*Kriya*), and position (*Sthiti*),

at least for the physical universe. Dr. Taimini concludes that these three are the ideas associated with the three *Gunas* or Attributes. (See *Science of Yoga*, p. 174-76)

Among the planets, Sun, Jupiter, and Moon are considered *Sattwic* planets, representing self-formative, pure, quiescence and rhythmic motion in life's **unfoldment**. Mercury and Venus are *Rajasic*; they are involved with self-preservation, energising action and desire. Saturn and Mars are *Tamasic* planets leading to a growth process, both physical and

psychological, which ultimately leads to dissolution.

GURU

Teacher (sk); he who dispels darkness and ignorance; Jupiter (q.v).

GURU-CHANDALA YOGA

A planetary combination relating Jupiter and Rahu. When these two planets are associated together in a house, it produces inauspicious results. It makes the individual depraved and inclined to indulge in socially and morally unethical activities.

H

HADDA INDEX

An index prepared on the basis of sign lord and Hadda lord of the sign. The latter is based on planetary lordship assigned to five non-luminaries on different areas of various signs. The Hadda division in different signs

is given below. If the division lord and the sign lord are the same, full strength is assigned to the planet, usually measured as 15 units. In case one is a friendly planet, the strength is **half**, and the strength is only a quarter if one of them is inimical.

Table 5: Planetary Rulership over Different Hadda Divisions of the Signs

<i>Signs</i>	<i>Jupiter</i>	<i>Venus</i>	<i>Mercury</i>	<i>Mars</i>	<i>Saturn</i>
Aries	0°-6°	7°-12°	13°-20°	21°-25°	26°-30°
Taurus	15°-22°	0°-8°	9°-14°	28°-30°	23°-27°
Gemini	13°-17°	7°-12°	0°-6°	18°-24°	25°-30°
Cancer	20°-26°	8°-13°	14°-19°	0°-7°	27°-30°
Leo	0°-6°	7°-11°	19°-24°	25°-30°	12°-18°
Virgo	18°-21°	8°-17°	0°-7°	22°-28°	29°-30°
Libra	15°-21°	22°-28°	7°-14°	29°-30°	0°-6°
Scorpio	20°-24°	8°-11°	12°-19°	0°-7°	25°-30°
Sagittarius	0°-12°	13°-17°	18°-21°	22°-26°	27°-30°
Capricorn	8°-14°	15°-22°	0°-7°	27°-30°	23°-26°
Aquarius	14°-20°	0°-7°	8°-13°	21°-25°	26°-30°
Pisces	13°-16°	0°-12°	17°-19°	20°-28°	29°-30°

HALA CHAKRA

[(*Hala* - plough) + (*Chakra* - cyclic order)]. A cyclic order of auspicious and inauspicious asterisms worked out on the basis of the number of

asterisms between the Sun's asterism and that of the day in question. Sowing seeds or beginning a new agricultural activity is advised on the basis of this *chakra*.

Table 6: Hala Chakra

<i>No. of asterisms between Sun and that of the specific day</i>	<i>Effect</i>
0-3	Bad
4-6	Good
7-9	Bad
10-14	Auspicious
15-17	Bad
18-22	Good
23-25	Bad
26-27	Auspicious

HALA-YOGA

One of the 20 combinations formed under *Nabhasa-yoga* (q.v.). It arises when all the planets are located in a group of triangular houses other than the ascendant. It will lead to all planets occupying the following three formations: (i) 2nd, 6th, and 10th houses; (ii) 3rd, 7th, and 11th houses; and (iii) 4th, 8th, and 12th houses. According to another version, all planets occupying the 5th and 9th houses also give rise to *Hala-yoga*. Persons born under this combination are engaged in agricultural activities in an important way.

HAMSA-YOGA

(*Hamsa* = swan). One of the five *Maha Purusha Yogas* (q.v.) formed by Jupiter in exaltation or in its own sign and in strength occupying a cardinal house either from ascendant or from the Moon sign. It makes the person fortunate, well built and having the voice of a swan. He gets a beautiful wife and possesses all comfort. He is religiously inclined and favourably disposed towards spiritual studies. The combination is said to bestow a life of more than 82 years.

HARIHARA BRAHMA YOGA

Refers to 3 sets of planetary combinations: (i) Benefics placed in the

2nd, 8th, and 12th houses from the sign in which the lord of the 2nd house is placed; (ii) Jupiter, Moon, and Mercury posited in the 4th, 9th, and 8th houses from the sign where the lord of the 7th house is situated; and (iii) the Sun, Venus and Mars in the 4th, 10th, or 11th house from the ascendant lord. These combinations make the individual truthful, effective speaker, victorious, well-versed in religious scriptures, and philanthropic.

HASTHA

Hand; the 13th asterism extending from 160° to 173° 20' of the zodiac. It consists of 5 stars and is ruled by Moon. Its presiding deity is Savitar, the Sun God. Its basic attribute is *Tamas*, sloth or inertia.

Hastha is characterised as *Vaishya*, the trading community, and is classified as buffalo by species, godly by temperament, human by animal type and is said to be related with the Southern direction. Its motivating impulse is *Moksha*, Liberation. The asterism makes the individual always engaged in activities, especially at the physical level. If the individual is still on the involutionary side of manifestation, he works enthusiastically for the satisfaction of

his own desire and fulfilment of his ambition; for spiritually evolving persons, it will help him in sustaining his philanthropic activities.

Hastha gives tremendous self-reliance and control over outgoing cosmic energy. It is always ready to proceed further. It contains within its radiation much generative power..

HATHA YOGA

A form of yogic discipline which aims at gaining mastery over one's breath and other bodily functions by effective exercise of will-power and control over one's involuntary responses and passions. It also aims at maintaining flexibility of limbs by adopting various types of physical postures known as *Asanas*. These postures lead to the purification of physical and other sheaths so that the divine influx can flow easily without any impediment produced by the lower self comprising body, emotion and mind.

Hatha Yoga is the opposite of *Raja Yoga* in the sense it establishes control over the lower self to attune it to receive the higher spiritual influx; in *Raja Yoga*, the development of spirituality and control of consciousness by meditation is attempted first to strengthen the transcendental forces to take sway of lower vehicles in order to spiritualise one's life.

HELIACAL RISING

It relates the visibility of planets in close proximity with the Sun. A star is said to have heliacal rising when it shows itself above the horizon exactly at sunrise. Planets are invisible to the naked eye for some days at the time of their conjunction with Sun. This phenomenon of invisibility is known as combust (q.v.) or heliacal setting of the planet. The opposite phenomenon is known as heliacal rising. In this

condition the planet is with the Sun but still visible. The concept is primarily related with the method of observation employed by the ancient Chaldeans who (supposedly) watched the planets every day to determine the identity of a planet which ascended over the eastern horizon immediately prior to the rising of the Sun.

HELIOCENTRIC SYSTEM

The system in which **cosmographic** coordinates are given on the assumption that the Sun is at its centre. It is a realistic approach. Ever since the Polish astronomer Nicolaus Copernicus (1473-1543) discovered that the solar system revolved round the Sun, instead of the Earth, as its centre, as assumed under the geocentric system (q.v.), the astronomers began finding discrepancies with regard to certain planetary positions, especially of Mercury and Venus. For outer planets, for astrological horoscopy, there is very little difference between the two systems. In heliocentric system, the position of a star or planet is determined as if the observer is positioned at the centre of the Sun, while under the geocentric system he is assumed to be observing the stellar world from the earth's centre. This difference makes the moving objects appear traversing in different directions.

HEMLAMBHI

The 31st year in the cycle of 60 *Samvatsaras* (q.v.). It is ruled by Vishnu. It makes the individual born during the year very affluent; he possesses **many** kinds of gems, jewels and precious metals. He is much respected among his relatives and in the society, yet he is a miser.

HIRANYAGARBHA

(*Hiranya* = gold; any vessel made of gold; semen virile; *Garbha* = womb;

the inside, middle or interior of anything; the bed of a river); golden egg; the golden womb. A Vedic term used in the context of cosmogenesis. It represents the stage when the 'one animating principle' begins to coagulate and decides the area for its manifestation. In *Rig Veda*, it is said to have arisen in the beginning, the one lord of all beings, who upholds heaven and earth, who gives life and breath, whose command even the gods obey, who is the God of all gods, and who is the one animating principle of their being. According to Manu, *Hiranyagarbha* was Brahma, the first male, formed by the undiscernible eternal First Cause in the egg resplendent as the Sun.

The *Puranas* describe *Hiranyagarbha* at one stage almost synonymous with Brahma. It is stated that Brahma created the Trinity (q.v.) and then he himself emerged from Manu. It refers to Brahma's reemergence as a creative principle after the three basic attributes, the *Gunas* (q.v.), and the three evolutionary principles of creation, preservation, and regeneration (or dissolution) were differentiated and externalised. At this stage, Brahma took further action to concretise the manifesting principle and appeared as *Hiranyagarbha*, or the Golden Egg. It was further fructified by the impact of the Divine Spark or the Radiant Ray. The One Lord of the Being, the one animating principle of gods and men, arose from the Golden Womb, which is the sphere of the universe. *Hiranyagarbha* is surrounded by its seven zones or planes which are the realms of form and matter. These became the seven and fourteen *Lokas* (q.v.) with varieties of denizens in them functioning with different *Tattwas* (q.v.),

Mahabhutas (q.v.), and *Indriyas* (q.v.). The *Puranas* describe *Hiranyagarbha* containing within itself Brahma as the collective symbol of the seven universal forces. *Hiranyagarbha* is the limit of cosmos. Blavatsky mentions *Hiranyagarbha* as the radiant or the golden egg or womb. Esoterically, according to her, it represents the luminous 'fire-mist' or the ethereal stuff from which the universe is made of.

HORA

The rising of a radical sign; an hour; it represents a part of the zodiacal sign divided into two parts, each of which is owned by Sun or Moon. Sun's *Hora* is considered masculine and Moon's *Hora* is feminine. In even signs, the first part is ruled by Moon and the second by Sun; in odd signs, it is the other way round.

HORA LAGNA

A sort of ascendant worked out by multiplying the birth time after sunrise by two and dividing the product by five, and adding the result to the sunrise on the day.

HORA SHASTRA

A treatise on predictive astrology, but generally it refers to the science of astronomy and astrology both.

HORARY ASTROLOGY

(horary = pertaining to time). One of the four sections of horoscopy, the other three being (i) *mundane*, relative to meteorology, seismology, husbandry, etc., (ii) *state*, or *civic*, concerned with the fate of nations, kings and rulers, and (iii) *genethliacal* astrology, predicting the future of individuals on the basis of the moment of their birth. Horary astrology resolves doubts arising in the mind of an individual, or any query with regard to any personal or other problems arising

spontaneously at any moment of time. Hindu astrology refers it under *Prasna Shastra*, the science dealing with queries which covers a wide variety of subjects, such as the possibility of the occurrence of any event; *Muhurtha* (q.v.) or electional astrology; *Parihara*, or remedial measures, and *Nimittas*, or the questions relating to omens. It also tackles problems relating to longevity, death, and diseases. Horary predictions depend on planetary positions at the moment of putting the query.

HORIZON, CELESTIAL

Extension of earthly horizon to space. Astronomically, horizon refers to the small circle of the celestial sphere whose plane is tangent to the earth at the position of a given observer or the plane of such a circle which is also known as the *Sensible Horizon*. The celestial horizon refers to the great circle of the celestial sphere whose plane passes through the centre of the earth and is parallel to the sensible horizon.

HOROSCOPE

Also known as *Janma Kundali* (sk) literally meaning birth-serpent's coil. The natal chart depicting positions of different planets at the time of nativity or any event. It represents the zodiacal sign rising at the place of birth and the location of planets in various signs. The 12 zodiacal signs are related to so many houses in the horoscope relative to different aspects of life. A detailed horoscope relates the planets, houses, and minute divisions of the signs in order to show the strength and potential of the planets. A horoscope as such is merely a kind of astronomical chart depicting planets relative to the place and time of birth; predictions based on these details depend upon

application of astrological principles relevant to the specific astronomical data incorporated in the horoscope or the natal chart.

HOROSCOPE OF SOLAR INGRESS

Planetary positions along with the ascendant and other horoscopic details for the moment when the Sun during its annual sojourn returns to its exact zodiacal position as at birth. This chart is used as an aid for annual forecasting.

HOUSE DIVISION

The division of the ecliptic in 12 sections. It begins with ascendant as the first house. These divisions are related to different aspects of one's life. The planetary relationships with these houses indicate the possibility of a result and the time of its occurrence. There are various ways of demarcating these houses. The equal house division assumes identity of the first house with the sign rising as ascendant and each of the following signs with the successive house divisions. There are some other systems of house division in which the synchronisation of signs is not assumed with these houses. (See *Bhava Kundali*)

The 12 house divisions generally signify the following aspects of an individual's life:

1st House: (Ascendant). General personality, face, temperament, strength, and vitality (life-force contained in the incarnating soul).

2nd House: (*Dhana Bhava*). Wealth and affluence, family relations, speech, right eye, neck, creative potential, and death.

3rd House: (Sahaja Bhava). Siblings, individual prowess, colaterais, short journeys, chest and right ear, longevity.

4th House: (Sukhasthanana). Immediate environment, home life, mother, emotion, landed property, dwelling place, personal conveyance, conditions at the fag end of life. It also refers to chest as well as peace of mind.

5th House: (Suta Bhava). Children, creativity, learning, psychological disposition, speculation, intelligence, and physically it relates to stomach and back.

6th House: (Ripu Sthana). Enemies, impediments, wounds on body, disappointments, debts, illnesses, servants, employment conditions. It also represents intestines and navel.

7th House: (Kalatra or Jaya Bhava). Marriage and legally wedded wife, business partnerships, foreign travel, recognition of merit overseas, dissipation of energy, sexual relationships; it represents the loin region and the urinary tract.

8th House: (Mrityusthana). Death, generative organs, hidden aspects of an individual, occultism, legacy, unearned income, secret manoeuvrings, life of the spouse, place and surroundings of death.

9th House: (Dharmasthanana; Bhagyasthanana). Religious philosophy and one's beliefs, luck, past righteous merits, natural proclivities, unmerited rewards (especially resulting from deeds of past lives), institutional religious observations (rituals), long travels, father, and thigh.

10th House: (Karmasthanana). Profession, relationship with state and administration, primary activities for sustaining oneself, status in life, honour from the public, and knees.

11th House: (Labhasthanana). Gains, income, friendship, social life and permissive sexual relationships, elder brother, and ankles.

12th House: (Vyayasthanana). Expenditure, all kinds of outflows, e.g., expenditure, dissipation of energy, useless efforts, tiresome travels. It is also concerned with pleasures of bed and with the obstacles in life. It is concerned with life after death and with psychic experiences. It is related with feet.

HRISHIKESH

Paramatma. The lord of various sense organs. A name of Vishnu, Krishna. The 10th month of a year (according to Indian calendar, corresponding to the month of *Paushya*). Pilgrimage to the foot of the Himalayas. One of the solar rays supposed to vitalise the various asterisms.

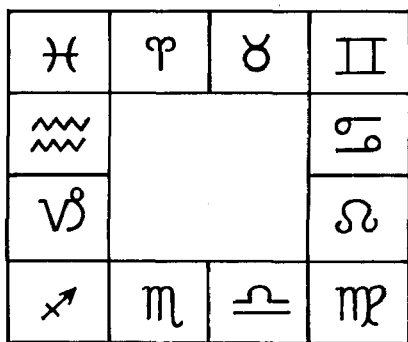


Fig. 1

The South Indian chart is sign-oriented. The ascendant is indicated by a diagonal line (/) superimposed from the lower left corner to the upper right corner over the appropriate sign.

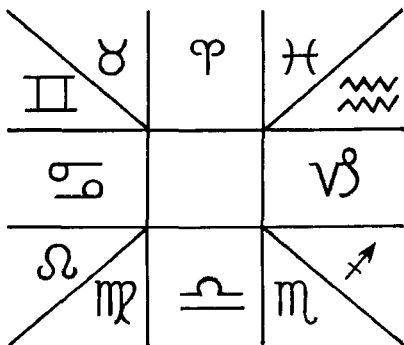


Fig. 2

The Eastern Indian chart is also sign-oriented. The ascendant and planets are superimposed over the signs.

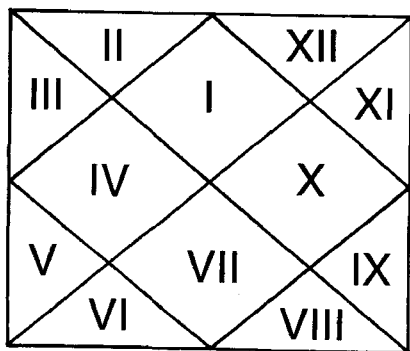


Fig. 3

The North Indian chart is house-oriented. The signs are superimposed on the chart with the numerals 1 for Aries, 2 for Taurus, and so on.

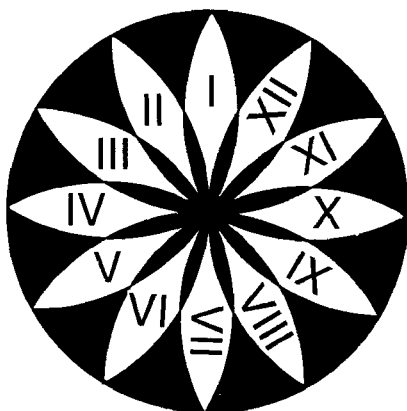


Fig. 4

A circular North Indian chart. The signs and planets are superimposed as in Fig. 3.

Fig. 4: Methods of Representing the Birth Chart

ICHCHITA MRITYU YOGA

The planetary combination formed by Mars in a cardinal house and Rahu in the 7th. It leads the individual to self-destruction.

ICHCHA SHAKTI

Will-power; one of the not-so-well known powers in nature. It can generate certain nerve-currents necessary to vitalise some and to atrophy some other muscles.

IOHAIEA

Earth; speech; food; a goddess. The goddess of revelation. A Vedic goddess and the daughter of Manu (q.v.). She is referred to in two different contexts: first, she is related with Mercury (Budha), and with the origin of the lunar dynasty of kings; second, Ida and her sister Píngala are *Nadis* (q.v.) connected with *Sushumna* (q.v.) whose proper activation arouses the *Kundalini* (q.v.). In spiritual teachings, both these references interfuse to represent the basic impulse leading to human and cosmic evolution.

Ida is feminine, nourishing and sustaining principle. In the *Rig Veda*, Ida is primarily food, refreshment, or a libation of milk, the necessary ingredient of physical well-being. It is also a personification of speech. It expresses creative potential. Ida is the instructress of Manu; she was the first to institute the rules of performing sacrifices, *Yajnas*. According to Sayana, Ida presides over the Earth. *Shatapatha Brahmana* describes Ida as arising from a sacrificial libation by Manu for begetting an offspring. **When** Ida arose from the sacrificial

fire, Mitra-Varuna (q.v.) claimed her but Ida remained faithful to Manu. From them arose the race of Manus.

The Puranic stories refer to several sex changes in Ida. Vaivasvata Manu wanted a son, but due to an error of the officiating priest managing the sacrifice, a daughter was born. Mitra-Varuna changed her into a male and Ida became Sudyumna. Under the malediction of Shiva, Sudyumna once again changed into a woman, and married Budha (Mercury). To them was born Pururava, a king of immense charm, truthfulness, devotion, and philosophical learning. Having given birth to Pururava, Ida once more, under the benediction of Vishnu, was restored to her earlier form of Sudyumna and in this form fathered three sons.

Another story about **Ida** /Ila mentions him as the eldest son of Manu. Once Ida trespassed a grove sacred to Parvati. For this indiscretion, he was transformed into a female. Upon the supplication and prayers of friends, Shiva and Parvati conceded that Ida could be male for a month and a female the following month.

Blavatsky considers the union between Swayambhuva Manu and his own daughter Vach-Shatrupa as the first 'euhemerisation' of the dual principle, of which Vaivasvata Manu and Ida are a secondary and a third form. It stands in cosmic symbolism as the root life, the seed from which spring all the solar systems, the worlds, the angels, and the gods (Cf. S.D., vol. III, p. 156). About the

changes of sex in Ida, Blavatsky maintains it to be the psychological transformation of sexes which occurred during the third root race.

The changes in Ida are related with the creative role of Mercury. The union between positive and negative counterparts of the mind-principle is necessary for different kinds of creative results on different occasions. United with Ida, Mercury presents the positive, masculine, or the creative power. Yet the intelligence represented by Mercury is passive in character. This explains Mercury's androgynous nature. Ida, who functions as the concretising counterpart of Mercury, has the characteristics of both the forces, active and passive.

In yogic literature, Ida and Píngala exist on both sides of the *Sushumna* canal in the middle of the spinal cord. They provide the channel for *Kundalini* (q.v.) to move from the *Muladhara* to *Sahasrara Chakras* (q.v.). The channel is normally blocked in common individuals. The trans-Himalayan school of the ancient Indian *Raja Yogis* located *Sushumna* as the chief seat of these three canals in the central tube of the spinal cord, and Ida and Píngala exist on its left and right sides. Blavatsky indicates a much deeper significance of Ida when she states that *Sushumna* is the *Brahmadanda* while Ida and Píngala are simply the sharps and flats of that *Fa* of human nature, the keynote and the middle key in the scale of the septenary harmony of the principles which, when struck in a proper way, awakens the sentries on either side, the spiritual *Manas* and the physical *Kama*, and subdues the lower through the higher. But she further indicates that it is the pure *Akasha* that passes

up *Sushumna* whose two aspects flow in Ida and Píngala. (Cf. *S.D.*, vol. V, p. 480 and p. 510)

Ida and Píngala are semi-material, positive and negative forces, the Sun and Moon. They put into action the free and spiritual current of *Sushumna*. They form a distinct path of their own, otherwise they would diffuse the radiance all over the body. Concentration on Ida and its sister channel Píngala leads to activation and regulation of the sacred fire. This effect can be produced by exercising will-power, and not through the scientific or trained suppression of the breath. (Cf. *S.D.*, vol. V, p. 480)

IKKBALA YOGA

A term used in annual forecasting. It is formed by all the planets placed in *Panphara* (q.v.) houses. It produces many desired events during the year. (See *Induvara Yoga*)

ILA

Same as Ida (q.v.).

INDRA

The ruler of the celestial world; the God of gods; the God of the firmament, the atmosphere personified. Indra represents the principle of mind-power released from the limits and obscurations of the nervous consciousness. The word *Indra* is related with *Indriyas*, and refers to the organs of wisdom and action. Indra stands for intelligence, unfettered by any physical or nervous limitations. It is pure illumination.

The Puranic stories make Indra a son of Kashyapa and his wife Sachi, the daughter of a demon Puloman. In the *Rig Veda*, Indra is assigned a place in the Vedic Trinity, along with *Agni* (fire) and *Vayu* (air). Indra rules over *Swarga*, the realm of gods, with a large

number of nymphs under his command. He is described as becoming insecure of his position whenever a Rishi undertakes arduous austerities. He then sends nymphs to distract him from completing his determination. He is also famed for his adulterous behaviour. Sage Gautama cursed **Indra** for seducing his wife Ahalya, which resulted in the formation of a thousand marks resembling the female generating organ on his body, later on changed to eyes which gave Indra the appellation of *Sahasraksha*, meaning the thousand-eyed god. Arjuna, the hero of the *Mahabharata*, is said to be born of him.

Indra is characterised as the cosmic principle of *Mahat* (q.v.). He represents the fifth human principle, *Manas* (q.v.), which is dual in character. As connected with *Buddhi* and as allowing itself to be dragged down by *Kama*, it leads to manifestations at the material or phenomenal planes.

Indra presides over Jupiter, whereas Agni presides over Sun, and

Varuna, the god of waters, over Moon. In the *Puranas*, Jupiter is often considered the preceptor of Indra.

INDRACHAPA

An invisible *Upagraha*, satellite, of Venus. Its other names are *Kodanda* and *KarmuL*.

INDRIYA

Qualities belonging to Indra (q.v.). The term in common parlance refers to the sense organs. They are classified in two categories, viz., *Karmendriya* and *Jnanendriya*. The former category consists of organs of speech, action (hands), mobility (legs), and the excretory and generative organs. The latter category consists of the organs of wisdom, which comprise ears, eyes, tongue, skin, and nose that enable the individual to acquire knowledge of the external world. *Jnanendriyas* are connected with *Panchabhutas* (q.v.) and *Tanmatras* (q.v.). Blavatsky gives the following relationships between these three:

Table 7: Relationship between *Indriyas*, *Tanmatras* & *Bhutas*

Action organs	Knowledge organs	<i>Tanmatras</i>	<i>Panchabhutas</i>
1) Organs of generation	Nose	Smell	Earth
2) Hands	Tongue	Taste	Water
3) Feet	Eyes	Sight	Air
4) Organs of excretion	Skin	Touch	Fire
5) Organs of speech	Ears	Hearing	Ether

(Source: *S.D.*, vol. V, p. 542.)

INDU LAGNA

A sensitive point in a horoscope based on the ascendant and the Moon sign. Counting ninth from both of these and adding the *Kalas* (see below) of the lords of the sign thus arrived at, and dividing the total

of these two by 12, and the remainder when added to the Moon sign gives the *Indu Lagna*. For this calculation, the *Kalas* for the planets are as follows: Sun = 30; Moon = 16; Mars = 6; Mercury = 8; Jupiter = 10; Venus = 12; and Saturn = 1.

The general principle may be further modified by taking into account the odd and even signs of the ascendant and Moon. In case both these are in odd signs, the counting of the ninth sign is to be made directly, but in the case of their being even, the resultant 9th house should be counted in the reverse direction. For example, if the ascendant is Aries, which is an odd sign, the ninth from it counted directly is Sagittarius whose lord is Jupiter who enjoys 10 *kalas*. For Taurus as ascendant, an even sign, ninth from it counted in the reverse direction is Virgo which is owned by Mercury having 8 *Kalas*. Similarly, if the natal Moon is in an odd sign, the counting is done directly, and in the case of its being an even sign, the direction will be reversed. If the remainder in the final operation is odd, the final *Indu-Lagna* is counted directly from the Moon sign while in the case of its being even, the counting from the Moon for fixing the *Indu Lagna* is in the reverse direction.

Indu Lagna, when occupied by a benefic without any association with a malefic planet makes the individual extremely wealthy; and if only a malefic planet occupies it, the individual may be very rich. If the malefic occupies *Indu Lagna* in its exaltation sign, the individual becomes extremely wealthy.

INDUVARA YOGA

An inauspicious planetary combination. It is studied primarily in Tajaka **astrology**. The seven planets (excluding Rahu and Ketu) in a progressed horoscope based on solar ingress (q.v.) principle, situated in Apoklima (q.v.) houses produce obstacles and thereby nullify the fructification of any auspicious combination that may otherwise be present.

INITIATION

Consecration for a religious ceremony. It is a ceremony preliminary to the *Yajna*, sacrifice, or an important religious rite dedicating oneself to a higher cause. It is a mysterious ritual, sometimes involving the blending of the consciousness of the disciple with that of the teacher.

The traditional *Brahmin* had three *Dikshas*, initiations: (i) at birth, when he received his mystery name from his family astrologer, (ii) at seven years of age, when the sacred thread was given to him, and (iii) at the age of 11 or 12 years when he entered the preparatory stages of the main functions of his life. These rites are extremely personal and secret. They are consecrated under strict vows of secrecy.

Relics of such mysteries are available in Egypt, Eluseum, Greece, Mexico, Scotland, India, and in the secret crypts of many less frequented areas in the wildernesses of deserts and mountains. These sacred places are situated in isolated mountains, caves, forests, deserts, and lonely surroundings with direct access to nature's finer forces. The Egyptian Pyramids, the British Stonehenge, and the desolate caves of Rajgriha in India are existing monuments of once-active initiating temples.

Many spiritual texts mention these sacred rites. The *Viveka Cudamani* mentions *Manushyatwam*, or the essence of being a human being; *Mumukshatwam*, or the urge towards Liberation; and *Mahapurushashraya*, or the benevolent protection of perfected beings essential for initiation in secret mysteries.

Initiation is based on the assumption that the path of involution has followed a course of the entrenchment

of the soul in a material sheath that needs reversal. The path of withdrawal from these material encasements requires unravelling various knots tied into the material sheath. These knots can be unravelled only after a detailed knowledge of one's own inner constitution. The Hindu spiritual teachings indicated *Hridaya-Granthi* and *Granthi-Bheda* as important for understanding one's body mechanism and to establish control over its *Granthis* or the knots formed during the materialising process of the soul.

The process of opening out these knots hidden in the inner consciousness of the soul is known as *Granthi-Bheda*. The initiatory rites represent the *Granthi-Bheda* for which the Adept Brothers (the spiritual teachers who have crossed the stages of *Granthi-Bheda*) have to take charge of the candidate. The method by which they make the candidate aware of his latent powers is unique, differing with candidate and the teacher who guides him.

During the initiating rites the candidate is brought face to face with his inner nature and the finer forces of nature. The Egyptian temples, which were the centres of such rituals, are full of astronomical details; the Vedic *Yajnas* served the same purpose. The candidate could absorb these subtler forces to transform his nature only after making arduous preparations. These involved austerities, fastings, abstinence from impure social relationships, living in isolation, emotional purification, cultivation of virtues, mental maturity, psychic aptitude, and intuitive understanding. Atmospheric quietitude and freedom from physical and emotional vibrations of the gross types are also necessary.

Initiations are usually held at isolated places. They are held at a time when stellar forces are helpful for harnessing spiritual forces. Initiatory rites are of different orders at which different levels of illumination are realised.

Blavatsky gives some descriptions of seven degrees of initiations as practised in Egyptian mysteries. They reveal the immortality of spirit. She says that the candidates, after a preliminary trial, pass through twelve tortures. He is commanded to govern his passions and never lose for a moment the thought of his god. Then as a symbol of the wanderings of the unpurified soul, he has to ascend several ladders and wander in the darkness of a cave which has many doors but all of them are locked. When he succeeds in these trials, he attains the level of *Pastophoris*: the first degree of initiation. The second and the third degrees are called *Neocoris* and *Melanephores*. These are received after one has crossed the gates of death. Later, he is conducted to the hall of spirits. There he is taught to never desire or seek revenge, but to be always ready to help others in danger, even at the risk of one's own life; to bury every dead body; to honour one's parents; respect old age, and protect those weaker than oneself; and finally, to ever bear in mind the hour of death and that of resurrection in a new and imperishable body. Purity and chastity are highly recommended and fornication threatened with death. Then the candidate is made a *Kristophores*.

At the fifth degree, known as *Bolahala*, the candidate is instructed in *alchemy*. At the sixth degree, the candidate is instructed in astronomy by the method of a priestly dance in

the circle. After the final probation in a building set apart for this purpose, the *Astronomus*, as he is now called, emerges from the sacred apartment called *Manneras*, and receives a **cross—the Tau**, which at death, has to be laid upon his breast. He is now a *Hierophant*.

Blavatsky mentions that (i) every true Adept has to pass through the seven and the twelve trials of initiation, symbolised by the twelve labours of Hercules, (ii) the day of his real birth is regarded as the day he is born into the world of spirituality, his very age being counted from the hour of his birth makes him **twice-born**, a *Dwija* or an Initiate, and (iii) that the trials of all these persons are made to correspond with the esoteric significance of initiatory rites—all of which correspond to the twelve zodiacal signs.

An Adept teacher once stated that the degrees of an adept-initiation mark the seven stages at which the candidate discovers the secrets of the sevenfold principles in nature and man and awakens his dormant powers. With regard to the tasks ahead of a candidate, he indicated that the whole individuality of a person is centered in the three middle or the Third, Fourth, and Fifth principles. During earthly life it is all in the Fourth, the centre of energy, volition—will. The difference between personality and individuality is that the former hardly survives the latter, to run successfully its sevenfold downward and upward course to assimilate to itself the eternal life power residing but in the Seventh and then blend the three (Fourth, Fifth, and Seventh) into **one—the Sixth**. The Adept stated that "those who succeed in doing so

become Buddhas, Dhyan Chohans, etc. The chief object of our struggles and initiations is to achieve this union while yet on this earth. Those who will be successful have nothing to fear during the Fifth, Sixth, and Seventh rounds. But this is a mystery." (See *ML*, p. 78)

ISHTHA

The desired object. *Ishtha Kola* is the time of an epoch. It is measured in terms of time elapsed from the moment of sunrise to the moment of the occurrence of the event.

ISHWARA

God; the Almighty God; the presiding deity of a manifested solar system. The term also refers to the 11th year of the cycle of 60 *Samvatsara* (q.v.) ruled by Brahma. A person born during this year becomes rich. He is able to enjoy material comforts and luxuries of life; he is a passionate partner in sexual acts, interested in cattle rearing and religious observances.

ITHASALA YOGA

Also known as *Muthashila Yoga*. A planetary combination considered in connection with annual forecasting (cf. Jaimini Astrology). It is based on the relative motion of different planets. The order of planetary motion is as follows: Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn. Moon takes the shortest period in perambulating round Earth while Saturn takes the longest. When two planets are related in such a way in a house that the slow moving planet is ahead of the fast moving one, *Ithasala Yoga* is formed. This formation is effective only when both the planets are within their *Deep-tamsa* (q.v.), the orb. In this situation, the fast-moving planet transfers its influence to the slow-moving planet.

JAGADAMBA

Mother of the world; one of the names of Shiva's consort. Among the zodiacal signs, Virgo (q.v.) generally stands for Jagadamba, especially in the sense of sacrificing oneself for the welfare of others.

JAGRATA

Wakefulness. One of the four states of consciousness, the other three being *Swapna* (dream), *Sushupti* (profound sleep), and *Turiya* (the state in which the soul identifies itself with the Universal Spirit).

JAIMINI

A celebrated sage; a disciple of Vyasa. He is said to have received Sama Veda from his master, and he gave the same to the world. He was also the proponent of *Purva Mimamsa* philosophy. (See *Darshan*) One system of astrology was also propounded by him. (See *Jaimini Astrology*) The name also stands for the patronymic of a certain order of Vedic seers.

JAIMINI ASTROLOGY

A system of astrological prognostication associated with Sage Jaimini. But Jaimini is a patronymic referring to a special group of sages born during different periods but adhering to the same line of thinking. One, therefore, cannot be sure if the various works attributed to Jaimini were from the same Vedic source.

Astrological predictions under Jaimini astrology do not differ basically from others excepting with regard to certain special principles incorporated in it. Some of these special features are indicated below:

Jaimini astrology lays greater emphasis on *Karakattwa* (q.v.) and *Karakamsa* than in other systems. The relative distance traversed by planets in different houses determines their *Karakattwa*; in Parashari astrology, each planet has its unique *Karakattwa*. For example, a planet which has attained the highest longitude among all the planets disregarding the sign in which they are located becomes, under Jaimini astrology, *Atma Karaka* while in Parashari Astrology, Sun is considered so in all horoscopes irrespective of its longitudinal progress in a sign. Similarly, the planet which has moved the shortest distance in a sign under Jaimini system becomes *Karaka* for wife (or husband) whereas the natural *Karaka* for the spouse in Parashari astrology is Venus. While it is noted that *Rasis* (q.v.) and houses are identical in Jaimini astrology, the Parashari system makes a difference between the two (cf. *Bhava Kundali*).

In Jaimini astrology, *Arudha Lagna* (q.v.), or *Lagnarudha*, is more important than ascendant (q.v.). *Arudha Lagna* is obtained by counting as many signs from the lord of the ascendant as this lord is removed from the ascendant itself. Other kinds of ascendants also exist under this system, e.g., *Bhava*, *Hora*, *Varneda*, *GhatiL*, and *NisheL*. Aspects under Jaimini system are based on the nature of the zodiacal signs concerned. (See *Aspects*) Under the Jaimini system, the strength of a sign is reckoned on the basis of *Karakattwa*, occupation or otherwise

of a sign by any planet, aspects of **benefics**, strength of the planet ruling the sign, flanking of the signs by planets and the placement of *Atma Karaka* planet in cardinal, *Panaphara* (q.v.) and *Apoklima* (q.v.) houses.

The Jaimini system emphasises *Nisheka*, *Adhana*, or the conception time in a special way for working out the natal chart. This system also works out planetary rulership at a particular age (See *Dasa System*) on the basis of signs, the trine houses and the situation of the lords thereof. The duration of their rulership depends upon the distance between the sign and its lord. The sequence follows the order of the zodiacal signs.

Several special concepts are frequently used in Jaimini astrology which are specially referred only in it. Some of the important concepts thus used are mentioned below:

Argalas: A fastening latch; something **intervening** as an impediment; planets affecting the fructification or otherwise of another sign or planet. Planets in the 4th, 2nd, 11th, and 5th positions from an aspecting planet (except **Ketu**) become **Argalas**. Lords which are in the 9th house from **Ketu** become **Argalas** for the sign which they own. When planets becoming **Argalas** are **benefics**, their results are auspicious; **malefics** in the position produce impediments. The **Argalas** produced by planets in the 4th, 2nd, 11th, and 5th positions get **neutralised** by the presence of planets in 10th, 12th, 3rd, and 9th respectively.

Arudha Lagna: Signs obtained by counting as many signs from the lord of ascendant as this lord itself is from the ascendant.

Atma Karaka: The planet having attained the highest longitudinal position after discarding its sign posi-

tions. The *Karakattwas* of planets attaining relative longitudinal position in the descending order refer to *Atma* (soul); *Amatya* (wealth, social status); *Bhratru* (brothers); *Matru* (mother); *Putra* (offspring); *Gnathi* (cousins); and *Dara* (spouse), the last having relatively the least advanced in any sign.

Hora Lagna: It is obtained as follows: Divide by 2.5 the birth time in *ghatis* (1 *ghati* = 24 minutes) after sunrise, add 1 (one) to the quotient and count as many houses as this number from Sun or ascendant depending upon whether the natal ascendant is an odd or even sign.

Karakamsa: *Navamsa* sign occupied by *Atma Karaka* planet.

Pranapada: A sensitive point used for rectifying the birth time. It is worked out by adding twice the birth time in *vighatis* (1 *vighati* = 24 seconds) to (a) the Sun's longitude, or (b) to the Sun's longitude *plus* 240° or (c) to the Sun's longitude *plus* 120° depending on whether the Sun is in a cardinal, fixed, or common sign. Discard the multiples of 360° to obtain the *Pranapada* for a natal chart.

Upapada: The sign as apart from the 12th lord as the latter is from the 12th sign itself.

JAMADAGNI

One of the *Saptarishis* (q.v). He was a descendant of Sage Bhṛigu, and was a *Brahman* by birth. His father was Richika, a Brahman, but his mother, Satyawati, a daughter of King Gadhi, was a *Kshatriya* by birth. The *Vishnu Purana* describes a mix-up related with the birth of Jamadagni and Vishwamitra. When Satyawati was pregnant, Richika prepared a mess, pulpy food prepared with rice and milk and imbued with *sattwic* radiance so that she could have a son

with the qualities of a *Brahman*; he prepared another mess for Satyavati's mother with the magnetism of a *Kshatriya*, qualifying her to have a son with the character of a warrior. At the **persuasion** of her mother, the women changed the messes, and so Jamadagni, the son of Richika, was born a **warrior-Brahman**, and **Vishwamitra**, the son of *Kshatriya* **Gadhi**, was born a priest. Jamadagni engaged himself in intensive studies and obtained the entire knowledge of the *Vedas*. He married Renuka, the daughter of King Prasenajit, and had five sons, the youngest being Parasurama (q.v.). Jamadagni once found that his wife, on seeing some nymph couples sporting and dallying in the water, where she had gone to have her bath, had felt envious of them and had fallen from perfection of purity and thus shorn of her sanctity. He asked several of his sons to kill her, but none except Parasurama obeyed him. The deed assuaged **Jamad** agni's anger, and he granted him (Parasurama) a boon. Parasurama begged that his mother be restored to life in purity and that his brothers regain their natural conditions. All this was granted. Jamadagni had acquired Surabhi, the sacred cow, by his penance. The cow was taken from the *ashram* by King **Kartavirya** while the sage and his wife were away. On learning of this, Parasurama killed the king, but the sons of Kartavirya killed Jamadagni. His basic teaching was that one must renounce one's acquisitions though possessing the capacity to acquire them again and retain the same.

JANMA, ANUJANMA AND TRIJANMA

(*Anu* = minute, atomic; *anujanma* = essence of origin; *Tri* = three; *trijanma* =

thrice born). These terms are shortened expressions to describe the planets occupying the Moon sign (*Janma*), the 5th from the Moon sign (*Anujanma*), and the 9th from the Moon sign (*Trijanma*).

JATAYU

The king of birds and of the feathered tribe. The *Ramayana* describes him as the son of Garuda (q.v.); the Puranic stories make him a son of Aruna, the forerunner of the Sun. Jatayu helped Rama, the hero of the *Ramayana*, by fighting with Ravana when he was carrying away Sita, and was mortally wounded by Ravana in the fight. He died after disclosing to Rama the whereabouts of Sita and Ravana. His last rites were performed by Rama and Lakshmana. Jatayu is described as a close friend of Dasharatha, the father of Rama. It is said that Jatayu had helped Dasharatha when the latter had gone to the sky to recover Sita, when she was carried away by Sani (Saturn). The king's carriage was consumed by a glance from the eye of Sani, but Jatayu had caught hold of the falling king and saved him. [See Dowson] **Esoterically**, Jatayu and Garuda both are related with the cycle of Time.

JAYA

The 28th in the cycle of 60 *Samvatsara* (q.v.). It is ruled by Vishnu. Persons born during this year are victorious in wars, blessed with a wife, associated with faithful friends and successful in business enterprises.

JEEVANU

Life-germ.

JIVA

A term considered almost synonymous with life. Blavatsky treats it as equivalent to Monad, or *Atma-Buddhi*. It is the nucleus of potential vitality

with intelligence in it. It is variously referred to as the **life-breath**, the vital breath, and the principle of life. It refers to the individual or personal soul enshrined in the human body and imparting to it life, motion, and sensation, and it is in this sense distinguished from the Supreme Soul, *Paramatma*.

The Indian religious scriptures frequently use the terms *Paramatma*, *Atman*, *Jivatma* and *Jiva*, each of which has a definite connotation. These terms assume that cosmic ideation occurs at many levels, and extending in several directions. *Parmesh Shakti* of the Supreme Lord, also called *Avyakta* (unmanifest), is the invisible core from which every aspect of manifestation is spilled out. Human individuals also owe their existence to it. The life and light of the Supreme Self in its primeval purity has been preserved during the course of evolutionary process, even in the individual self, whence it is known as *Atman*. The former is the flame and the latter, its scintilla.

Self-awareness is an attribute of *Atman*, but this pristine intelligence is veiled in various material sheaths. Yet, at the highest subjective level of *Atma-Buddhi-Manas*, it projects itself as *Jivatma*, the fragmented self which maintains its identity in spite of its repeated births and deaths.

In Vedic astrology, Jupiter is called *Jiva* and is vitally related with *Pran-Vayu* which energises the body and protects it from physical and other ailments.

JNANA

Knowledge; sacred knowledge, especially derived from meditation. Higher truth, religion or philosophy which teaches man how to understand his own inner nature and

transcend the limitations produced by matter, and reunite with the supreme spirit. Jupiter is related with the knowledge of religious philosophy and rituals. Mercury is concerned with mundane intelligence and head learning. Saturn and Ketu lead to the realisation of spiritual truths and understanding of deeper cosmic laws.

JUPITER

Syn: *Brihaspati*, *Jiva*, *Angira* (a Vedic sage), *Deva Guru* (preceptor of gods), *Vachaspati* (the lord of speech), *Jijya* (worthy of respect, adoration), *Prashantha* (serene, composed), *Trideveshavandya* (worthy of veneration by the three lords of gods). (For details See *Brihaspati*)

JYESHTHA

The 18th asterism extending from 226° 40' to 240° OCT of the zodiac. It consists of three stars symbolising an earring. It is ruled by Mercury and is presided by Indra, the king of gods in the celestial world. Its primary motivation comes from *Artha*, directed activity. It is classified a farmer by class, deer by species, demon by temperament, and insect by type. It is related with the Western direction.

Jyeshtha prepares the individual for a new kind of divine influx. It induces psychological exploration often accompanied by material deprivation. The asterism produces arrogance in ordinary individuals, but those who are spiritually advanced, find the asterism very helpful in their inner unfolding.

JYOTISH

Astronomy: the science of light and the stellar world. One of the *Vedan-gas*, the limb of the *Vedas*.

The word *Jyotish* is rooted to the Supreme Light emanating from

Brahma (q.v.). At the inner sacred level, it is the spiritual teaching concerning cosmic evolution, which includes the growth and unfolding of man. The Vedic seers treated astrology or *Jyotish* as the esoteric foundation of divine wisdom on the basis of which human beings at different levels could find light for their spiritual development.

Jyotish is broadly classified into two categories, viz., (i) astronomy dealing with the mathematical aspect of planetary and other movements of celestial bodies, and (ii) astrology related with the prognostication of the future based on stellar conjunction and the movement of planets. The former is divided into (a) *Siddhanta* (theory) which deals with the rules for determining the planetary position ever since creation, (b) *Tantra*, which gives these rules during the present *Kali Yuga* (q.v.), and (c) *Karan*, which provides rules for determining the current position of planets during the current period. Predictive astrology includes (i) *Hora* or *Jataka* predictions in its application to the fate of individuals from the moment of their birth to their death based on planetary positions either at the time of conception, or nativity, (ii) *Muhurtha*, or electional astrology, showing the auspicious time for undertaking a new activity such as marriage, construction of houses, temples, forts, etc., or undertaking journey, schooling of children, etc., (iii) *Prashna*, or horary, under which answers are given to

spontaneous queries at any particular moment of time, (iv) *Medaniya*, or national (state) astrology, under which the fate of nations, kings and rulers are prognosticated, and (v) *Samhita*, or the mundane astrology, which is concerned with natural calamities, e.g., earthquakes, droughts, floods, omens, etc. Certain branches of astrology also deal with physiognomy and " astrological implications of vibrations of different parts of the body. Some astrologers who have acquired esoteric knowledge of in-and out-breathing, predict future events and answer queries based on it. Medical astrology is a special branch of stellar science which is currently becoming popular: it shows the relationship between various ailments, both physical and psychological, and planetary positions.

Currently three systems of Vedic astrology are in vogue. They are (a) Parashari System, (b) Jaimini System, and (c) Prashna Marg. The Parashari System is the most popular one while Jaimini System approaches the same task primarily from *Karakattwa* (q.v.) of different planets. The Prashna Marg lays down rules for predicting the future depending upon the planetary positions and prevalent omens at the time of the query. Some serious studies of Vedic astrology are presently concerned with discovering the relationship between *yoga* literature and the ancient system of astrology with a view to channelling stellar influences for human spiritual development.

KACHHA

(Kachha = dry or healed sore; hem of a garment). A son of Brihaspati (Jupiter). He was instrumental in learning the secret of restoring the dead to life from Sukracharya (Venus) which the latter alone possessed. The demons did not want Kachha to succeed, so they killed him again and again, but he was always restored to life by Venus at the intercession of **Devayani**, his daughter who had fallen in love with Kachha. The demons killed Kachha for the third time, burnt his body, crushed his bones and mixed the ashes with their preceptor's drink, but Devayani again implored her father to bring back the young man to life. Venus agreed to do so. As there was a danger that Venus himself would die in the process if Kachha came out of him by tearing his body, he taught the secret to Kachha to help him bring Venus to life after His (Kachha's) restoration. Devayani wanted to marry Kachha, but even when he was restored to life he resisted the proposal on the plea that he loved her only as a sister. At this Devayani cursed him that the charm that he had learnt from her father would be powerless with him, and he in return condemned her to be sought by no Brahman, and to become the wife of a *Kshatriya* (for greater details, see *MSVA*, pp. 71-74).

KADRU

A daughter of Daksha (q.v), and one of the 13 wives of Sage Kashyapa. She was the mother of many-headed

powerful serpents, chief among them being Sesha, Vasuki and such others.

KAHAL YOGA

(*Kahal* = mischievous). A planetary combination that produces contradictory results: persons born under the combination are courageous, virile, commanding a well-equipped army, and ruling over an extensive area, yet they are intellectually foolish, ignorant (dull witted), and devoid of common and garden guts. This combination is constituted in several ways: the most popular version lays down that the lords of 9th and 4th houses should be in mutual angles and the lord of the ascendant should be strong. The combination is also formed if the lord of the 4th occupies its exaltation or own sign and is aspected by or is in conjunction with the the 10th lord. *Jatakadesh*, a classical text, states it to produce learning, humility, grace and self-possession, yet the individual will be indulgent in sensual pleasures. Kahal Yoga, according to *Phaladeepika*, is formed by the lord of the ascendant in exaltation or in its own sign occupying a trine or a cardinal house. It makes life without any blemish: a person born under it is prosperous, respectful, benevolent, and God-fearing, happy, charitable and regal in demeanour.

KAIVALYA

Perfect isolation. Detachment of soul from matter and complete identification with the Supreme Spirit. Final emancipation or beatitude. It is the culmination of Yoga practice.

KALA

(Pronounced as *Kaala*) A unit of Time. An unseen satellite of Sun. Vaisesikas (q.v.) considered it as one of the nine *dravyas* (an elementary substance); in another sense it represents the Supreme Spirit as the destroyer. It is considered a personification of the destructive principle, viz., Yama, the god of death. The planet Saturn stands for it as far as our terrestrial life is concerned.

As a measure of time, it has been variously computed; it is often said to be equal to one minute 48 seconds (1' 48"), sometimes it is said to be slightly less than it. The traditional Hindu Time Division identifies many fractions of time which are very minute while on the other extreme, its expansion goes much beyond normal human imagination. Some of these divisions are as follows:

Thruti: Time taken to pierce one petal of the tenderest petal of lotus flower by the sharpest needle. It is equal to 1/4 of a *kshana* (moment) or 1/2 of *lava*, approximately 1/6 part of time taken in twinkling of eyelids.

Nimesha: Time taken in twinkling of an eyelid.

Guru Akshara: Time taken in uttering a syllable.

Prana: Time taken in uttering 10 *Guru Akshara*.

Bhagan Kala: Time taken for a planet to traverse the full zodiacal circle.

Savana Kala: The duration between two sunrises.

Some important equivalence under different systems of measuring Time are as follows: (Some of these are not necessarily equal to one another even if they have the same name in different systems.)

100 Thruti = 1 Lava = 1 Tathapara

30 Lava = 1 Nimesha

45 Nimesha = 1 Prana = 10 Guru Akshara = 1 Asu = 10 Vipala

6 Prana = 1 Pala = 1 Vighati or 1 Vinari

60 Anupala = 1 Vipal = 2/5 of a second

60 Vighati = 1 Nadi = 1 Pala = 1 Gari-danda = 1 ghati

60 Nadi/ghati = 1 Ahoratri = 1 Day-Night = 1 Nakshatra day

7 1/2 Nadi/ghati = 1 Prahara

8 Prahara = 1 Hora = 24 Hours = 1 Day-Night

2 Nadi/ghati = 1 Muhurtha

30 Muhurtha = 1 Day-Night = 1 Ahoratri

7 Ahoratri = 1 week

30 Ahoratri = 1 month

30 Nakshatra Day/Ahoratri = 1 Savana Month

1 Tithi = one-fifteenth of the duration between the first day of Moon known as *Pratipada* to New Moon, or vice-versa, i.e., from New Moon to Full Moon.

15 Ti this = 1 Paksha, or a lunar fortnight

30 Tithis = 1 Lunar month

1 Lunar Month = period taken by Moon to traverse the whole of 27 asterisms

1 Solar Month = Duration in which the Sun traverses one complete zodiacal Sign

100 Thruti = 1 Lava = 1 Thatpara

60 Thatpara = 1 Para

60 Paras = 1 Viliptha

60 Vilipthas = 1 Liptha

60 Lipthas = 1 Vighati = 1 Pala

60 Vighatis/Palas = 1 Ghati/Danda

60 Ghatis = 1 Ahoratri/Day-Night

60 Viapalas = 1 Pala = 24 seconds

60 Palas = 1 Ghari/Ghati = 24 seconds

60 Ghatīs = 1 Ahoratri = 24 hours

2 1/2 Vipalas = 1 second

2 1/2 Palas = 1 minute

2 1/2 Ghatīs = 1 hour

11 1/4 Nimeshas = 1 second

1 Asu / Prana = 4 seconds.

A Year: Four measures of a year are given depending upon the movement of the luminaries.

Savana Year: 1 *Savana Year* = 12 *Savana Months*

1 *Savana Month* = 30 *Savana Days*

1 *Savana Day* = The period intervening between two **sunrises**

(1 *Savana year* would roughly be equal to a Sidereal Year of 365 days 6 hours 9 minutes 9 seconds)

Solar Year: 1 Solar Year or *Surya Varsha* is the period taken by Sun to traverse the complete zodiacal circle. It is equal to the length of the Tropical Year and is roughly equal to 365 days 5 hours 48 minutes 45 seconds.

Lunar Year: Approximately equal to 354 days 30 *Ghatīs* (or 12 hours). It consists of 12 Lunar months beginning with the 1st Lunar Day, i.e., *Pratipada* to New Moon Day, i.e., *Amavashya*. When *Mala-Masa* occurs, it becomes equal to 13 Lunar Months. *Mala Masa* is an additional month which is added due to special synchronisation of Solar and Lunar Years. During the Lunar Months when Sun does not cross the *Sankranti*, the intervening line between two zodiacal Signs, then that Lunar Month is repeated again, thus producing an additional month. During the Lunar Month when the Sun crosses two such *Sankranti* lines, the month is considered a negative one, known as *Kshaya Masa*, which is

to be neglected. Such a negative month occurs approximately after 19 years, and in such a year there are two additional Lunar months (*Mala Masa*).

Nakshatra (Lunar) Year: It is equivalent to approximately 324 days. It denotes the duration taken by Moon to traverse all the 27 asterisms twelve times.

Samvatasara and *Yugas* are other important time-concepts in Vedic Astrology.

Samvatasara is a measure of time taken by Jupiter in traversing on its average speed a zodiacal sign. In one *Samvatasara*, there are 361.02672 *Savana* days; in 12 *Samvatasaras* which measure Jupiter's full revolution of the zodiacal signs, there are 4332.3206 *Savana* days. A sequence of 5 *Samvatasara*, the lustrum of Jupiter, is also known as a *Yuga* which is different from the *Yugas* mentioned below. 12 of these lustrums constituted 1 Jovian Cycle of 60 years in which each lustrum and each *Samvatasara* is given a special name and a special presiding deity. A *Maha Yuga*, i.e., a collection of *yugas*, viz., *Kali*, *Treta*, *Dwapar* and *Satya Yuga*, totalling 4,320,000 years is measured in terms of Jovian and Solar Years both.

Yugas: 4 *Yugas*, viz., *Kali*, *Dwapar*, *Treta* and *Satya*, together lasts for 4,320,000 years but all these are of varying duration. *Kali Yuga*, the present *yuga*, consists of 432,000 years of which 5,099 years elapsed on April 15, 1998. *Dwapar Yuga*, accounted for 864,000 or 432,000 \times 2 years. *Treta Yuga*, during which period the ideal king Rama was born, had 1,296,000 years, or 432,000 \times 3 years. *Satya Yuga* lasted for 1,728,000 or, 432,000 \times 4 years.

The four *yugas* together comprise one *Maha Yuga*.

4 *Yugas* = 1 *Maha Yuga* = 4,320,000 years

71 *Maha Yugas* = 1 *Manvantra*, which is the period during which a Manu rules and guides the terrestrial evolution. One *Sandhi* or the mid-point of two such time-periods, or the duration of collapse between two *Manvantaras* equals 1,728,000 years. (15 *Sandhis*) + (14 *Manvantara*) = 1 *Kalpa* = 4,320,000,000 years

1 *Maha Yuga* = 4,320,000 years

1,000 *Maha Yugas* = 1 *Kalpa*

1 *Kalpa* = 1 Day of Brahma

360 *Kalpas* = 1 year of Brahma

100 (Brahma) Years = Life Span of 1 Brahma

= 100 \times 360 *Kalpas* = 36,000 *Kalpas*

= 155,520,000,000,000 human (or Solar) years.

The Vedic literature and the Puranic stories refer to *Kala* in many different contexts. The concept is used to describe many abstract teachings. The *Puranas* describe it in terms of *Ashvatta Tree*, Nagas, Garuda etc. *Ashvatta Tree* with its roots in heaven and branches spreading downwards refers to manifestation in Time. Vishnu reclining on the coils of Vasuki or Sesha Naga represents Time in its circular motion. Garuda as a *Vahana* or stead of Vishnu refers to the Great Cycle of Time. *Kala* which is timeless, constituting Eternity in its bosom, is even divided in several portions of 'Eternities'. Blavatsky uses the expression 'Seven Eternities' which apparently seems paradoxical. Realising this contradiction in expression, she herself explains that the latter expression divides Duration into 'unconditionally eternal and universal Time (*Kala*) and conditioned Time (*Khandakala*)'.

She explains that one is the abstraction or noumenon of infinite Time, the other its phenomenon appearing periodically as the effect of *Mahat*, the Universal Intelligence, limited by Manvantric Duration.

The relationship between Sun and Saturn describes certain aspects of Vedic metaphysics related with Time. Sun produced *Manu*, the progenitor of human race, *Yami*, the river Yamuna personifying the life-giving essence (water), and *Sani*, the keeper of Time. Sun, the visible one, is itself considered an objective expression of the subjective noumenon. Time, in this way, expresses the objective impulse of the Primordial Cause, the Life Principle, represented by (invisible) Sun.

Two important features of *Kala* as described in Vedic metaphysics highlight the fact that (i) Time cycle is not mere a sequence of events, and (ii) it provides noumenal as well phenomenal existence. The ancient seers connected Time with *Karmic-Nemesis* and postulated planetary deities working out the destiny of individuals and the world so as to enable them to attain the "ultimate infinitude".

Explaining the first, viz., the time-cycle, Blavatsky states that the cycles were something more than a mere succession of events or a periodical "space of time" of more or less prolonged duration, for they are generally marked with recurrence of a more varied and intellectual character than are exhibited in the periodical seasons or of certain constellations. Modern wisdom is satisfied with astronomical compilations and prophecies based on unerring mathematical laws. Ancient wisdom added to the cold shell of

astronomy the vivifying elements of its soul and **spirit—Astrology.**

And, as the sidereal motions do regulate and determine other events on Earth besides potatoes and the periodical diseases of that useful vegetable, these events have to have predetermination, by simple astronomical computations. Believers in astrology will, Blavatsky added, understand our meaning, but sceptics will laugh at the belief and mock at the idea. Thus, they shut their eyes, ostrich like, to their own fate. (cf. SD., II., p. 370)

Subjective and objective extensions of Time have been described in several yogic literature as *Maya*, an illusion, resulting from restrictions on consciousness. It arises from *avidya*, spiritual ignorance. *Shiva-Sakti Tattwa* emphasized that the release of consciousness from the various restrictions imposed on it liberates spirit and one's time-consciousness. The yogis are beyond the trammels of time and space. They are beyond the Karmic-Nemesis. These happen due to knowledge of the natural laws, which are expressions of the Universal Time, *Kala*, working through conditioned Time, *Khanda-Kala*. Sun, Moon and the planets are never erringtime-measurers.

Blavatsky explained the relationship between *Khanda-Kala*, the conditioned Time, and *Kala*, the Universal Time, as follows:

. . . Father, which is boundless time, generates mother, which is infinite space in eternity; and mother generates father in *manvantaras*, which are divisions of duration, that day when that world becomes one ocean. Then the mother becomes *nara* [waters—the great deep] for *nara* [the Supreme Spirit] to rest or

move upon, when, it is said, that 1, 2, 3, 4 descend and abide in the world of the unseen, while the 4, 3, 2 become the limits in the visible world to deal with the manifestation of the father [Time].

This relates, according to Blavatsky, to the *Maha Yugas* which in figures become 432 and with additions of noughts 4,320,000. (Cf. SD, V, p. 235)

When Indian Astrology postulated *Kala Purusha* (q.v.) as the base for astrological predictions, the concept of universal time, *Kala*, expressed as conditioned time, *Khanda Kala*, was under consideration. Vedic Astrology establishes a link between the human being and conditioned time, and thereby makes him an expression of the universal time; the man, in astrological metaphysics, is an expression of universal periodicity.

KALA CHAKRA

[(*Kala* = Time) + (*Chakra* = Wheel) = Wheel of Destiny]. An important ritual recapitulating cosmogenesis and the role of human individual in it.

KALA CHAKRA DASA

A *dasa* system, or the method of working out the planetary rulership at any specific age of the individual. It is based on Moon's position at birth in the specific quarter of the asterism rather than in the asterism as a whole. Its calculation involves many intricate details of the stellar position and the system is intended to predict certain special aspects of life such as longevity of the individual. The following is a general description of the method.

The total number of asterism-quarters, viz. *nakshatra padas*, is $(27 \times 4) = 108$. These are used to find

out the planetary sequence which will sway over different periods of the individual's life. In order to work out the specific sequence a special process is adopted. In order to do so, at the very outset, the total number of asterisms (27) is divided into two groups, known as *Savya* (15) which refers to left hand, backward or reverse, and *Apsavya* (12) which means not-left. These two groups are further divided in groups of 10 and 5 asterisms, and 4 and 8 asterisms. These asterism-quarters can be written down as follows wherein the numerals represent the natural order of asterisms, e.g. *Ashwini* = 1, *Bharani* = 2, *Krittika* = 3, and so on.

Savya Group: (15)

Group (a): 10 asterisms, viz., 1, 3, 7, 9, 13, 15, 19, 21, 25, 27

Group (b): 5 asterisms, viz., 2, 8, 14, 20, 26

Apsavya Group: (12)

Group (c): 4 asterisms, viz., 4, 10, 16, 22

Group (d): 8 asterisms, viz., 5, 6, 11, 12, 17, 18, 23, 24

The sequence of zodiacal rulership under each of these asterisms according to their different quarters are worked out as below. (Numericals in the following groups stand for the order of zodiacal signs, e.g. 1=Aries, 2=Taurus, and so on). In following the details of the calculation, it is important to be very careful about the asterisms and different signs such as (), &, ** etc., which indicate that the sequence has taken special turn.

Savya Group (a):

1st Qrs: 1, 2, 3, 4, 5, 6, 7, 8, 9

2nd Qrs: 10, 11, 12, ** 8, 7, 6, () 4, 5, 3;

3rd Qrs: 2, 1, 12, 11, 10, 9, ** 1, 2, 3,

4th Qrs: 4, 5, 6, 7, 8, 9, 10, 11, 12

Savya Group (b):

1st Qrs: ** 8, 7, 6, () 4, 5, & 3, 2, 1, 12;

2nd Qrs: 11, 10, 9, ** 1, 2, 3, 4, 5, 6,

3rd Qrs: 7, 8, 9, 10, 11, 12, ** 8, 7, 6 ()

4th Qrs: ** 4, 5, & 3, 2, 1, 12, 11, 10, 9

Apoasavya Group (c):

1st Qrs: ** 9, 10, 11, 12, 1, 2, 3, () 5, 4;

2nd Qrs: () 6, 7, 8, ** 12, 11, 10, 9, 8, 7;

3rd Qrs: 6, 5, 4, 3, 2, 1, ** 9, 10, 11;

4th Qrs: 12, 1, 2, 3, 5 & 4 () 6, 7, 8

Apsavya Group (d):

1st Qrs: ** 12, 11, 10, 9, 8, 7, 6, 5, 4;

2nd Qrs: 3, 2, 1, ** 9, 10, 11, 12, 1, 2;

3rd Qrs: 3, () 5, 4, & 6, 7, 8, ** 12, 11, 10;

4th Qrs: 9, 8, 7, 6, 5, 4, 3, 2, 1.

From the above, it can be observed that the sequence of planetary rulership is very irregular: skips several signs, or just goes one sign in retrogression or jumps over one sign. Such irregularities are of seven types of which three are important. These are named *Mandook Gathi* (frog-like motion), *Markata Gathi* (monkey-like motion), and *Simhavalol-n* (Lion's aspect). When the movement is abruptly reversed much ahead of its position as from Pisces to Scorpio [as in *Savya Group (a)* 2nd Qrs], or vice-versa, it is known as *Simhavalol-n*. It is marked **. *Mandooka Gathi* indicates jumping over a sign in between them, as for example from Virgo to Cancer [as in *Savya Group (a)* 2nd Qrs]. It is marked by (). When the backward motion is for only one sign, it is known as *Markata Gathi* as from Leo to Cancer [as in *Apsavya Group (c)* 4th Qrs]. It is marked by '&'. *Markata* and *Mandook Gathis* are often together involving irregular movements among several zodiacal signs.

The planets owning the sign regulate the events during the rulership of these signs. There are only 9 signs under each group suggesting that only 9 planets form a cycle of

planetary rulership under each asterism *pada*, but the total duration of each of these planets is different. In *Savya* Group (a) asterisms, the total number of years for *Paramayu* (full longevity) is 100 years for 1st Qrs signs, 85, years for 2nd Qr ones, 83 years for 3rd Qrs and 86 years for 4th Qr signs. In *Apasavya* Group asterisms, it is 86 years for 1st Qr signs, 83 years for 2nd Qr signs, 85 years for 3rd Qr signs and 100 years for 4th Qr signs. The total number of years of zodiacal rulerships for the four quarters of *Savya* asterisms will be found reversed from that of the *Apasavya* asterisms.

The periods of zodiacal rulerships which apertain to the planets owning these signs are as follows:

Aries, Scorpio owned by Mars	7 years
Taurus, Libra owned by Venus	16 years
Gemini, Virgo owned by Mercury	9 years
Cancer owned by Moon	21 years
Leo owned by Sun	5 years
Sagittarius, Pisces owned by Jupiter	10 years
Capricorn, Aquarius owned by Saturn	4 years

The zodiacal rulerships in different *nakshatra-padas* are arranged in such a way that the total rulership-period (*Paramayu*) synchronised with that indicated above.

The initial period of rulerships is determined proportionately on the basis of lunar progress already made in the *nakshatra-pada*. The intervening subperiods (*Bhuktis*) are determined on the same principle as in other systems, e.g., *Vimshottri* (q.v.) but the cyclic order remains the same as given above for the *nakshatra-padas*. The lord of the first

zodiac in any *nakshatra-pada* is known as *Deha* (body) and the last one as *Jeeva* (life).

Kala Chakra Dasa is primarily used for determining the timing of death, and of physical afflictions and difficulties of different sorts.

KALA DASA

A method of working out planetary rulership (*Dasa*) on the basis of birth time being in morning or evening. These periods of dusks are assumed to last for 5 *ghatis* (q.v.) or 2 hours before and after sunrise or sunset. For computing *Kala Dasa*, the birth time in *ghatis* and *palas* from the beginning of sunrise or sunset is multiplied by 4 and the result is divided by 15 which gives the duration of Sun's rulership in years. By multiplying it by 2 one gets the duration for Moon, by 3 for Mars, by 4 for Mercury, by 5 for Jupiter, by 6 for Venus, and 7 for Saturn.

For example, if the birth time is 4 *ghatis* 15 *palas* (the birth time is known as *Ishta Ghati*) after sunrise, it is considered to have taken place at 9 *ghatis* 15 *palas* [which is equal to (5 *ghatis* prior to sunrise which is reckoned as the duration of dusk) + (4 *ghatis* 15 *palas* which is the *Ishta Ghati*)]. Multiplying it by 4, one gets 37 *ghatis* which divided by 15 gives 2.7/15 years. It is equal to 2 years 3 months 18 days. Multiplying it by 2, one gets 4 years 11 months 6 days. The former is the *Dasa* of Sun and the latter of Moon. Multiplying it by 3, one gets 7 years 4 months 24 days as the planetary rulership of Mars, and so on.

KALA PURUSHA

Also known as *Virat Purusha*, the Cosmic Man or the Heavenly Man. One of the four Great Sayings of the



Fig. 5: Kala Purusha, Zodiacal Signs and Asterisms
(represented symbolically)

Vedas is *Tat Twam Asi* meaning "I am That". This approach is based on the identity between the human individual and the Supreme Spirit. This identity provides the rationale for astrological predictions. The various planets are described as different urges of this Cosmic Man. Sun is said to be his Soul (*Atma*), Moon his mind (*citta*, consciousness), Mars his vitality or valour (*Purushattwam*), Mercury his speech (*Vani*, the medium of expressing inner experiences and understanding), Jupiter is the quintessence of wisdom (*Vijnana Sukham*, the happiness of understanding), Venus the impulse of his sensual attraction (*Kama*, passion), and Saturn his grief and agony (*Dukham*, the pain which arises from limitations on one's spirit).

The different limbs of *Kala Purusha* are represented by different zodiacal signs. His head is represented by Aries, mouth by Taurus, breast and shoulder by Gemini, heart by Cancer, belly by Leo, hip by Virgo, groins by Libra, private generative organs by Scorpio, the thigh by Sagittarius, the knees by Capricorn, the calves by Aquarius, and the feet by Pisces.

The 12 house-divisions (q.v.) are considered identical with the zodiacal signs in the case of *Kala Purusha*.

The word *Kala Purusha* describes the cosmic creative principle operative in time. The diety represents the primeval divine impulse. The zodiacal signs are the inward impulses of this Heavenly Man. The planets represent his basic impulses of

manifestation; the zodiacal signs express the various stages of externalisation of the subjective essence into objective or phenomenal existence. The art of prediction in Vedic astrology consists in integrating the natal chart of the individual with the nature and basic impulses of *Kala Purusha*. Based on this relationship between the individual and his universal self, Blavatsky points out that every form on earth, and every speck (atom) in space strives in its efforts towards self-formation to follow the model placed for it in the Heavenly Man. (*S.D.* Vol. I. p. 235)

KALA SARPA YOGA

(*Kala* = Time; *Sarpa* = serpent; *Yoga* = combination). A planetary combination formed by the encirclement of all planets in a natal chart by the two nodes of Moon. It is not a combination producing penury, yet it restricts functioning of the individual in many ways. It makes the individual unable to enjoy the fruits of his meritorious deeds. The joyous fruits of past karmas relating to those aspects of life which are encircled between the signs in which Rahu and Ketu are placed are greatly denied to the individual yet he is provided full opportunity to take fresh initiative in their regard. On the other hand, if the planets are situated between the sign starting with that of Ketu and ending with that of Rahu, the personal initiative of the individual relating to those houses will be greatly fettered, yet he may experience the results of these planetary positions. The overall effect of this combination depends on the basis of planetary strength, their position and special pattern of the horoscope. The

combination does not necessarily debar the individual from attaining a position of eminence.

The *Kala Sarpa Yoga* expresses karmic nemesis. It is intended to arouse in the individual an awareness of his personal limitations and the omnipotence of the Supreme Spirit. The helplessness, whether arising due to the limitations of wealth, bad health, family discord, social obloquy or denial of opportunities for the growth of his personality occurs to him to remind him that they are the results of his past deeds of omissions and commissions. He has to learn to adapt himself in his present life with these conditions and orient his life accordingly. He cannot alter them and he cannot transcend them either. He has to confront them and accept their supremacy. Yet he is free to take fresh initiative in various aspects of life renouncing every self-centred approach to life.

The impact of *Kala Sarpa Yoga* is greatly minimised if three or more planets are exalted in the chart and *Raja Yogas* (q.v.) are also present. Even more than two lords of 2nd, 4th, 9th, and 10th houses are placed in cardinal or trine houses, without being in debilitation, aspected by malefics or flanked by malefics, the restricting effects of the combination are greatly reduced.

KALA YUKTA

The 52th year in the cycle of 60 *Samvatsara* (q.v.). It is ruled by Rudra, the god of destruction. Birth during this year makes the individual an agriculturist or a trader dealing with oil, oilseeds and kitchen utensils.

KALANIDHI YOGA

A planetary combination formed by Jupiter in 2nd or 5th house, Mercury

and Venus aspecting or combining with it. An individual born under it is honoured by many heads of state. He becomes affluent, accomplished, healthy and occupies a very high position in life.

KALATRA STHANAM

(*Kalatra* = wife; *sthanam* = place). The 7th house in a natal chart. It is related with wife, business partnership, married happiness, travels, etc. It represents dissipation of life-energy, and death.

KALI

(Kali = black). A name of the goddess described as the fierce and bloody consort of Lord Shiva. She is associated with *Agni*, fire, and is said to have seven flickering tongues of flame for devouring oblations of butter. One of the flames itself is called Kali because it is said to be black in colour. The *Kali Yuga* (see *Yuga* for details) personified all that is evil in the Spirit.

KALPA

[*Kalpa* = practical, feasible, possible. Derived from Root *Klrip* (sk) meaning 'in order to arrange well']. A cycle of time. Astronomical, geophysical and divinisation processes of individual souls are so arranged that they by the end of each *kalpa* attain their full realisation of Atmic Principle (q.v.); those who fail to accomplish this goal are doomed to 'eternal' demnation until the next sweep of time (*kalpa*) includes them along with other oncoming souls for their further evolution and growth.

A *Kalpa* represents a 'Day' of Brahma; it is equal to 4,320, million mortal years. A day of Brahma comprises 1,000 *Mahayugas* (q.v.) each including *Satya Yuga* (1,728,000

years), *Treta* (1,296,000 years), *Dvapara* (864,000 years) and *Kali* (432,000 years). 71 *Maha Yugas* (= 306,720,000 years) account for a *Manvantara* which is equal to an interval between the rulership of two *Manus* (q.v.), or the interval between one *minor pralaya* (dissolution) and another. Between two *Manus*, there is an interregnum of 1,728,000 years. Between two major cycles of *Kalpas*, there are 14 *Manus* (14 X 71 X *Maha Yuga*) controlling and guiding evolutionary impulses for 4,294,080,000 years. Between two *Manvantaras*, the period of *Sandhis* (dissolution, *pralaya*, the intervening period) consists of the duration of *Satya Yuga* (1,728,000 years). 15 such *Sandhis* intervene between two *Kalpas*, which account for 25,920,000 years. Together they are equal to 4,320 million years which is equal to a Day of Brahma or a *Kalpa*.

Each Day of Brahma is equal to his one Night. During this period there is a major period of *Pralaya*. A Day and a Night of Brahma together account for (2 X 4,320,000,000 years) or, 8,640 million years. 360 such Days and Nights equal to a year of Brahma; it contains 3,110,400 million years. Brahma has a life of 100 years which is the duration of a *Maha Kalpa*. It accounts for 311,040,000 million mortal years.

The concept of *Kalpa* refers to the evolutionary process of cycles within cycles which are not concentric cycles but several minor cycles within major cycles of differing dimensions. Blavatsky states that theoretically the *Kalpas* are infinite, for they have never had a commencement or in other words, there never was a *first Kalpa*, nor will there ever be a *last*, in Eternity. (Cf *S.D.* Vol. II, p. 84) But practically, she

further states, they are divided and sub-divided in space and time, each division down to the smallest having its own *Dhyanis* as patron or regent (Cf S.D. Vol. III, p. 180).

Each *Kalpa* begins with a divine *Avatara* concretising the earth from dissolution. The present one was **brought** to surface by the divine Spirit taking the form of a boar, *Varaha*. Each *Kalpa* involves activation of life-impulse several times over different globes of the solar system, and even on each globe. The task requires nurturing of several (seven) Root Races, each with seven sub-races. During a *Manvantara*, the task is entrusted to seven Root *Manus* and seven Seed *Manus*, the latter collecting the special souls from which to develop the subsequent Races. The names of 14 *Manus* in the present *Kalpa* are given as follows:

(‘A’ and ‘G’ represent the sequence of seven planets on which life-wave moves during each Round. (See S.D. Vol. III, p. 310)

1st Round:

1st Root *Manu* on Planet A
Svayambhuva

1st Seed *Manu* on Planet G
Svarochi, or *Svarochisha*

2nd Round:

2nd Root *Manu* on Planet A
Autami

2nd Seed *Manu* on Planet G
Tomasa

3rd Round:

3rd Root *Manu* on Planet A *Raivata*

3rd Seed *Manu* on Planet G
Chakshusha

4th Round:

4th Root *Manu* on Planet A
Vaivasvata (The Present Progenitor)

4th Seed *Manu* on Planet G
Savama

5th Round:

5th Root *Manu* on Planet A
Daksha-Savarna

5th Seed *Manu* on Planet G
Brahma-Savarna

6th Round:

6th Root *Manu* on Planet A
Dharma-Savarna

6th Seed *Manu* on Planet G
Rudra-Savarna

7th Round:

7th Root *Manu* on Planet A
Rauchya-(*daiva*)-*Savarna*

7th Seed *Manu* on Planet G
Bhautya

During each *Manvantara* and each *Kalpa* the contours of the continents and the axial alignment of Earth change. The *Vishnu Purana* mentions Priyavrata, one of the sons of Svayambhuva Manu [the other of his son being Uttana Pada whose son Dhurva (meaning Pole Star) was finally assigned to the seat of the present Pole Star] had seven sons among whom he distributed the different continents which were named Jambu Dvipa, Pluksha Dvipa, Shamala Dvipa, Kusha Dvipa, Kauncha Dvipa, Shaka Dvipa, and Pushkar Dvipa. These were subsequently regrouped in 10 land masses distributed among the grand children. It is believed that these Dvipas refer to the land masses at different phases of terrestrial changes. One opinion even refers them as the conditions prevalent during different *Kalpas*.

The life of each individual during the course of his various incarnations is arranged in such a way that he finally attains **the** highest principle in **him**—viz., the Atmic Awareness. Even those who attained *Nirvana* have to await in dissolution until the next wave sweeps them ahead for their onward journey.

KAMA

(Kama = wish, desire; love or desire for sensual enjoyment.) One of the four ends of life. It is the thirst for sensual gratification which is considered one of the four ends of life as well as the primary motivating impulses. These four impulses are named *Purushartha*, the inherent qualities, **self-volitation** in every human individual: *Artha*, purpose or goal (specially material ones) of human activities; *Dharma*, righteousness or that which gives coherence to human existence; and *Moksha* or Liberation from involuntary birth and death; besides *Kama*.

The *Rig Veda* described *Kama* as the very personification of the impulse which induces people towards creation. *Kama* is the seat of **terrestrial** and animal desires and passions. It is often identified with life itself. *Prana* is universal life-force on earth while *Kama* is in human-beings their vital principle.

Kama according to Blavatsky depends on *Prana* without which there would be no *kama*. *Prana* wakes up the Kamic germs of life. It makes all desires vital and living. *Kama* is everywhere in the body. The red cells are drops of electrical fluid, the perspiration of all the organs oozed but from every cell. They are the progeny of the *Fohatic Principle*. (*S.D.* Vol. V, p. 553) She identifies *kama* with general consciousness which belongs to all the objective world, even to the stones, for if stones were not living they could not decay, emit a spark, etc. Affinity between chemical elements according to her is a manifestation of this Kamic consciousness.

Kama is the Cupid of Hindu pantheon. He is armed with a bow

and arrows, the bowstring is made of a **line** of bees and arrows of flowers of five different plants. *Vasant*, the spring season, is his best friend. His wife is called Rati (meaning copulation). Living in the domain of Indra (q.v), he assists gods in their fight against the demons. He has many *Apsaras*, the celestial nymphs, at his command who provide pleasures to gods and tempts the yogis whom Indra fears as usurpers of his throne.

When Taraka, a demon emboldened by Lord Brahma's favours, conquered the gods, Kama was approached by the gods so that he could arouse passion in the mind of Shiva and induce the birth of his (Shiva's) child who could kill Taraka as under the boon. [According to Brahma's boon to Taraka only a seven-day-old child born of Shiva's virility could kill Taraka, and the latter considering it to be an impossibility had become arrogant and was destroying the gods.] At the behest of the gods, Kama accepted the biddings of Indra, aroused the creative impulse in Shiva (*Kama*, passion), though in the process he (*Kama*) was burnt by the fire emitted from the third eye of Shiva. On the intercession of gods, considering the purpose of his exertion as noble, and to relieve the unmerited misfortune of Kama's wife Rati, Shiva forgave Kama. He was restored to life as a son of Krishna. The son born to Lord Shiva due to the effort of Kama was known as Kartikeya (q.v) who vanquished Taraka finally and restored the kingdom of gods to them. Kartikaya is the presiding deity of Mars.

The *Rig Veda* associated Kama with that feeling which leads and propels creation. It was the first

movement that stirred the ONE, after its manifestation from the purely abstract Principle. A hymn in *Atharva Veda* exalts Kama into a Supreme Lord and creator and says: "Kama was born the first: Him, neither gods nor father (Pitris) nor men have equalled." It identifies him with *Agni* (q.v.) but makes him superior to that god. The *Taittiriya Brahmana* makes him allegorically the son of *Dharma* and of *Shradha*. (The former means righteousness, that which sustains and the latter, respectful regard.)

Elsewhere, Kama is said to be born from the heart of Brahma, and therefore is *Atmabhu* meaning self-existent, and *Aja*, the unborn (which is also a synonym of the first zodiacal sign, Aries). In *Harivamsa*, Kama is mentioned as the son of Lakshmi, the consort of Vishnu (q.v.). Blavatsky emphasises Kama's special role in integrating the three lower principles of *Sthula Sharira* (physical body), *Prana* (the life-breath or the *Vital Air*), and *Linga Sharira* (the astral double) and cementing them with higher Principles of *Atma-Buddhi*, itself combining with *Manas* (mind) and completing the septenary principle in man. (S.D. Vol. III, p. 183)

KAMADHENU

The cow of plenty; a heavenly cow which satisfies all desires, especially of the material nature. A cow of celestial origin, under the service of ancient sages and capable of providing sustenance to innumerable ascetics who came to their hermitage for spiritual lessons and discourses. The cow is said to have been produced at the churning of the ocean. It had supernatural powers and could defend itself against the mightiest foe. Its power was evident

during the relationship between Sage Vashishtha and Vishwamitra, and also during the hostility between Vashishtha and Krita-Virya. Explaining the significance of *Kamadhenu*, Blavatsky relates it with *Vach-Viraja*, the daughter of Brahma. (S.D. Vol. V, p. 165)

KAMA RUPA

The vehicle of desire. It is the subjective form created through mental and physical desires and thoughts connected with material relationships by all sentient beings. *Kama* (q.v.) operates efficiently only in association with other Principles. In association with lower Principles acting as instinct and other inertial (*tamasic*) attributes, it expresses itself as physical passion and urges for sensual gratification. With *Manas*, intellect, it expresses itself as *Kama-Manas*, the psychic nature, and even inspires the individual to undertake severe austerities.

Kama is also related with Capricorn, the 10th zodiacal sign viz., *Makaram* (q.v). It is borne on the standard of Kamadeva, the Indian Cupid. The relationship between Capricorn and Kamadeva is also linked with divine fire, *Agni*, circulating in human beings like red cells and life-breath. *Kama* is also related with Mara and Kumaras (q.v). Mara is the god of darkness, illusion, death, but Mara is also the unconscious quicksilver leading to the birth of spiritual awareness. From Mara sprang the four Kumars who silently watch the spiritual and terrestrial growth of the universe. (See *Kama* also)

KAMAL YOGA

A planetary combination formed by all planets situated in 1st, 4th, 7th and 10th houses which makes the

individual born under it renowned, happy and accomplished in many arts.

KAMBOOL YOGA

A planetary combination produced by *Ithasala* (q.v.) relationship between the lord of the ascendant and the lord of the 10th house, especially when one of them is associated with Moon.

The *Kambool Yoga* is of 3 kinds, viz., *Shrestha* (the best), *Madhyama* (ordinary) and *Adhama* (the worst) depending upon the strength of the planets concerned. There are 16 varieties of these relationships. (See *Tajaka Nilakanthi*, pp. 127-148)

KANDUKA YOGA

A planetary combination formed by the lord of 10th house placed in 9th house, the lord of 2nd in ascendant, and the 2nd and 10th houses posited by benefics. An individual born under this combination is charitable but very materialistic in his approach to life. He seeks enjoyment of all kinds of physical comforts and a luxurious life.

KANYA

The 6th sign of the zodiac named Virgo. It extends from 150° to 180° of the zodiac. It is symbolised by a virgin sitting in a boat with a chaff of corn in one hand and a flaming fire in another. Mercury rules the sign and at 15° in it, it is exalted. Venus is most debilitated in this sign at 27° of it. The sign is earthy by element, *vat* (airy) by humour and stronger during night.

Virgo or Kanya represents *Shakti* or *Mahamaya*, the goddess of great creative power. It stands for six primary forces in nature, viz., *Parashakti* (the supreme power generating light and heat), *Jnanshakti* (the power derived from knowledge and wisdom), *Ichchashakti* (will-power),

Kriyashakti (the power derived from thought and volition), *Kundalinishakti* (the Serpent Power) and *Matrikashakti* (the power of *mantra* aroused by letter, speech and music). These primary forces in their unity represented the Astral Light (q.v.), an aspect of Aditi (q.v.), the universal womb.

Kanya represents the World Mother. In Vedic literature, she is known as *Prithvi* (the Earth), *Aditi* (the celestial space), and *Parvati* (the divine mother of all gods and men). She is a mother of all men without any intervention of a male. She is the cosmic creative generative principle.

Virgo-born individuals are generally full of responsibilities, afflicted by sorrow and frustration. They are highly sensitive. Even the slightest ripple creates powerful turbulence in their psyche. Their greatest weakness is their passionate nature. Yet they may take up yogic studies to develop their mind. Their mind-principle is very active. If rightly cultivated there is no other Sign more propitious for psychic development. The Virgo ascendants have immense possibilities for their self-development but they rarely make efforts in this direction.

Syn: *Tanwi* (a delicate and slender woman), *Abala* (the weaker sex), *Sasthi* (an epithet of Durga in the form of Katyani, one of the 16 divine mothers) and *Pathona* (a female deity born of lotus).

KAPHA

Phlegm. One of 3 humours, the other two being *Pitta* (q.v.) and *Vat* (q.v.).

KAPILA

A celebrated sage. The founder of Sankhya philosophy. He is sometimes identified with Vishnu and

sometimes with Agni, fire. In Puranic stories, he is said to have destroyed a hundred thousand sons of King Sagar with merely a glance.

KARAGAR YOGA

A planetary combination formed by one, two or three malefic planets unaspected by any benefic, and posited simultaneously in 2-12, 3-11, or 4-10 houses. It produces the possibility of imprisonment, or detention under duress. Similar results also occur if malefics occupy 12th and 9th houses.

KARAKA

Astrological significator of different aspects of life.

(See *Atma KaraL*.)

KARAKA DASA

The planetary rulership (cf. *Dasa*) beginning with the period of *Atma Karaka* planet. The duration of the planets depends upon their location from Ascendant, each House counting as a year.

KARAKAMSA

Navamsa (q.v.) of the *Atma Karaka* planet.

KARANA

Half of a *tithi*, the lunar day. The first half of the *tithi* is known as *Purvardha* (= the earlier half) and the latter as *Uttarardha* (= the latter half). Distance of 6° between Sun and Moon accounts for one *Karana*. One *Karana* is completed when the *Nirayana* longitude of Moon gains six degrees on that of Sun. The first *Karana*, the *Purvardha*, ends at the middle of the *tithi* and the latter half, *Uttarardha*, extends up to the end of it. *Karanas* are divided into Movable (*Chara*) and Immovable (*Sthira*) ones. Seven *Karanas* are included among the movable or the Cardinal Group

known as *Bava*, *Balara*, *Kaulava*, *Taital*, *Gara*, *Vanija*, and *Vist*; the Immovable ones are four, viz., *Shakuni*, *Chatuspada*, *Naga* and *Kistuglha*.

KARKATTA / CANCER

The 4th sign of the zodiac. It extends from 90° to 120° of it. It is a watery sign and symbolises a ten-footed crustacean. The sign is ruled by Moon; Jupiter is exalted here and Mars is debilitated. It is a Cardinal Sign and is classified as female by sex, watery by element, creative by nature. It resides at watery places and is powerful during the night.

Cancer-born persons easily acquire money and social status. Yet there is instability in their personal life. The Sign in Ascendant raises the individual to dizzy heights and depresses him in profound depth as well. The mysterious nature of the Sign represents that level of manifestation where the divine impulse signified by *Franava* (q.v), the sacred word AUM, is resolved into four aspects of the supreme corresponding to *Brahma* (q.v), *Hiranyagarbha* (q.v), *Prajna* (intuitive divine wisdom), and *Ishwara* (God). Cancer also stands for the four aspects of Parabrahma, namely, *Sthula* (physical), *Sukshma* (subtler), *Bija* (Causal) and *Sakshi* (the Silent Watcher, the witness); it also signifies the four states of consciousness, viz., *Jagratha* (wakeful), *Sushupti* (dreamful sleep), *Turiya* (deep or dreamless sleep), and *Nirvana* (deep meditation).

Cancer-born persons are shy, highly sensitive, nervous, and very impressionable.

Human beings born under the sign are seldom violent in temperament. They will even sacrifice their life for others or for any idealistic cause. They are very gracious.

Instability is, however, an important characteristic of them. Wherever the Sign is located in a natal chart that aspect of the individual becomes instable, changeful and insecure.

KARMA

(Karma = action; cause and effect; destiny). Physically, action; metaphysically, the law of cause and effect, or ethical causation. 11th *Nidana* (the first or the primary cause) in the concatenation of cause and effect in orthodox Buddhism, yet it is the power that controls all things, the resultant of moral action, the metaphysical *Samskara* (the self-reproductive quality) of the moral effect of an act committed for the attainment of something which gratifies one's personal desire.

Karma neither punishes nor rewards; it is simply the One Universal Law which guides unerringly, blindly, all other laws productive of certain effects along the grooves of their respective causations.

Karma operates at all levels of manifestations such as physical, psychic and spiritual. It affects all forms of creation, human, animal and includes even the divine beings.

Karmas are of 3 kinds, viz., *Sanchita* (accumulated), *Prarabdha* (allotted for working out at the time of each birth), and *Agami* or *Kriya-mana* (to be met in future). The totality of *Karma* is a dynamic aggregate; it keeps on changing with every action of the individual.

Karma operates on individuals as well as on groups, social organisations and even on nations. The actual operation of *Karma* takes into account the special circumstances of those on whom it operates, but it always aims at leading the individual to their ultimate destiny.

Karmas of different kinds produce results of different intensities. For example, if one unit of physical deed produces one unit of physical effect, the same unit of emotional deed such as sympathy, compassion or resentment would produce 5 units of emotional results; the mental deeds such as appreciation, criticism and similar responses of the mind would lead to say, 25 units of effect. The impact of idealism is very intense. Even one unit of philanthropic or social action would produce 125 units of results. The results of actions are borne at the same level where they are generated.

KARMASTHANA

The 10th house in a natal chart. It shows professional activities of the individual. (See *House Division*)

KARMA YOGA

One of the four paths of uniting with the Supreme Spirit, the other three being *Raja Yoga* (Kingly Yoga), *Jnana Yoga* (the path of wisdom), and *Bhakti Yoga* (the path of devotion).

Under *Karma Yoga* one discharges one's responsibilities allotted to oneself dedicating the same to the Supreme and be unconcerned with their results.

KARMA YONI

(*Karma* = action; *Yoni* = form of existence, species). Birth for doing action. Birth as a human being as it is only as a human individual that one is capable to generate fresh *Karmas*; lower animals and others act on their instincts (which arise from their passional and physical nature and as such are not responsible for their individual actions). Similarly, *devas* and other celestial beings enjoy their blissful existence due to their past actions so are not subject to the

bondage of fresh *karmas*. It is only the human beings who have *Rajasica* (q.v.) attributes. These propensities develop the man's *astromental* (*Kama-Manasic*) propensities giving him the freedom to react to various conditions of his life. They also compel the human being to experience the fruits of his actions, and evolve accordingly. [Also see *Bhoga Yoni*.]

KARMICNEMESIS

Any karmic force having been accumulated to such an extent that it could explode effectively so as to affect the psyche of the person in order to make an imprint on the corresponding Principles, the totality of the (past) *L-rma* of the specific nature brings about the necessary change. For example, a large number of small cruelties may at a time vitally damage the individual at the end of the series of small deeds but sufficient enough to explode and produce the **Karmic** retribution.

KARTIKEYA

The god of war and the regent of the planet Mars. Son of Krittikas, the 3rd asterism (q.v.). A name given to Skandha, a son of Lord Shiva without any direct intervention of any woman. He was nurtured by Six Krittikas (q.v.).

The Puranic stories relate his birth with the death of the invincible *daitya* named Taraka. Lord Brahma had blessed Taraka that none except a child of 7 days born of Shiva's virility could kill Taraka which to the *daitya* appeared to be an impossibility. It made him very arrogant. He began to destroy gods. To subjugate him, the gods with the intervention of Kamadeva (q.v.) aroused passion in Shiva. His seed was cast into Agni, fire, who had gone to Shiva in

the form of a dove at a time when he was enjoying the company of his consort Parvati. Agni was unable to bear the seed; it cast it into the Ganges. Kartikeya is also known as *Agnibhu*, meaning born of fire, and *Gangaputra*, the son of the Ganges. When the Krittikas went for a bath to the Ganges, the seed was transferred to them for rearing. On maturity, each of them produced a child, which were mysteriously combined into one form with 6 heads and 12 hands and eyes. Hence his name *Kartikeya* (born of Krittikas), *Shadanana* (six-headed) and *Shanmukha* (face to face).

According to another legend, the seed of Shiva was cast by the Ganges into a thicket of reeds (*Sara*). Kartikeya born from the reeds was called *Saravanabhava* or *Saranajanam* (born of *Sara* or reeds). He is also said to have pierced the mountain Krauncha, so he got the name of *Kraunchabharana*. He became the commander of the gods, hence he is called *Senani*, meaning the Commander-in-Chief. He vanquished and destroyed Taraka, so he is named Tarakapati, the conqueror of Taraka. He is represented as riding on a peacock, holding a bow in one hand and an arrow in the other. His wife is known as Kaumari or Sena. (See *Mars*)

KASHYAPA

A Vedic sage, and a Saptarishi (q.v.). A patronymic of a line of seers whose birth, progeny and life are mystically related with time, space and creation of all living beings. He is described as having a large part in the work of creation.

Kashyapa means a tortoise. The *Shatapatha Brahmana* describes that having assumed the form of a

tortoise, Prajapati (q.v.) created several offsprings of his own. It is stated that all creatures are descendants of the tortoise which represents the sage Kashyapa who was also one of Brahma's offsprings. The *Atharva Veda* made Kashyapa spring from time, and time was identified with Vishnu, who in his *avatara* (q.v.) in the form of a tortoise brought forth life on Earth.

The Puranic stories emphasized the creative role of Kashyapa. It described the sage as one of the seven regents of the world. He was produced from *Hiranyagarbha* (q.v.) from which was also born Garuda (q.v.) which represented Time-Cycle, and Brahma (q.v.) who created the universe. Kashyapa was also mentioned as grandson of Brahma, a son of sage of Marichi as well as in many other ways. He married Aditi (q.v.), Ditti (q.v.) and others, all daughters of Daksha Prajapati. From Aditi, Kashyapa begot Adityas, Indra, Vaivasvata Manu and many other shining beings; even Vishnu was born as a dwarf as a son of Aditi and Kashyapa. By his other wives, Kashyapa had numerous and very diversified offsprings such as demons, *nagas*, reptiles, birds and all kinds of living things.

Kashyapa is also described as one of the priests of Parasurama (q.v.) and Ramachandra, one of the solar dynasty kings. Kashyapa's basic teaching is that attachment and greed lead to human degradation; the human beings must renounce all material attainments.

KAVI

A poet. An epithet of Venus.

KEDAR YOGA

(See *Sankhya Yoga*). A planetary combination formed by all planets

occupying four houses in a natal chart. It makes the individual ever ready to wage a righteous war, undertake a righteous mission, follow traditional religious practices and be humble, patient, philanthropic, interested in agriculture and respected in his society.

KEMA DRUMA YOGA

A planetary combination formed by Moon when it is not flanked by any planet on any of its sides. Sun is excluded from this combination. It is also required for Moon to form this combination, that no planet should be placed in a cardinal house in the horoscope. This combination which is very inauspicious is considered very significant for predictive purposes. It makes the individual devoid of any education and intelligence. He suffers from penury and meets many difficulties in life. Several other combinations are also indicated under this name, all of which suggest the same inauspicious nature of the combination. Some of these planetary relationships are given as follows:

- i) Moon occupies 1st or 7th *Bhava* without any benefic aspect of Jupiter.
- ii) Saturn and Venus in debilitation or in the sign of their inimical planets and placed together or in 7th house from each other.
- iii) In the case of persons born during night-time, a weak Moon in association with a malefic planet occupies a malefic house or a malefic *navamsa* (q.v.) and is aspected by the lord of the 10th house.
- iv) Moon aspected by the lord of the 9th house and posited in its depression *navamsa* (q.v.),

associated with a planet which is already afflicted by another planet.

- v) In case of birth during night-time when waning Moon occupies its debilitation sign, the **Kema Drama Yoga** is formed.

There are several other combinations which nullify this inauspicious combination. Some of these are constituted in the following manner:

- i) Moon or Venus occupies a cardinal house aspected by **Jupiter**.
- ii) Moon is either associated with or flanked by two benefic planets and is aspected by **Jupiter**.
- iii) Moon either occupies the *navamsa* sign of a very friendly planet or is in its exaltation sign and aspected by **Jupiter**.
- iv) Full Moon occupies ascendant with a benefic planet, and
- v) Moon in the 10th house occupies its exaltation sign and is aspected by **Jupiter**.

The presence of **Kema Drama Yoga** in a natal chart without its cancellation, destroys even *Raja yogas* (q.v.) and produces much misfortune, indigence and unexpected difficulties.

RENDRA

Cardinal houses, viz., 1st, 4th, 7th and 10th houses in a natal chart.

RENDRA DASA

One of the methods of determining planetary rulership at any period of one's life. It is worked out on the basis of relative strength of ascendant, Sun and Moon, and the sequence of planetary rulership takes into account the strength of planets occupying cardinal, cadent and succedent houses in relation to these three positions.

KETU

[Ketu = a banner used as standard; a ray of (divine) light; a meteor, or a comet]. The descending node of Moon, also known as the Dragon's Tail. Ketu is represented by the point of intersection of Moon's orbit with the ecliptic (q.v.). It is considered a *Danava* (a demon), and a son of *Viprachitti* and *Sinhika*. It is also known as *Akacha* (hierless), *Ashlesho Bhava* (cut off) and *Munda* (bald).

Ketu is a malefic planet which produces much worry, frustration and seclusion from social life. It often leads to perversions, yet it has the potential to arouse deep-rooted spirituality.

Ketu is the counterpart of Rahu, both function together. Together they bring out the hidden potential of the individual and work out the karmic results. In this task, Rahu works from the material or the physical side of life, whereas Ketu works on the inner or spiritual plane. Ketu produces introspection, deep thinking and spiritual aspiration. It produces disillusionment with material conditions of life and their fulfilment.

KILAKA

The 42nd year in the cycle of 60 *Samvatsara* (q.v.). It is ruled by Rudra. Persons born during this year are full of artistic perception, they are cool-headed, happy, respectful to learned persons and are devoted to parents.

KONA

Angle.

KONATMAK AMSA

Angular distance.

KOSHA

The sheath. The vehicle of consciousness; the medium through which life-principles work in a human being. The various sheaths are generally

named as *Annamaya Kosha* (physical body), *Pranamaya Kosha* (the sheath through which *Prana* or the vital air circulates), *Manomaya Kosha* (mental body), *Vijnanamaya Kosha* (the vehicle of higher knowledge), and *Anandamaya Kosha* (that which enables experience of Bliss). These sheaths are of different densities and they constitute different qualities of matter.

KRANTI

Declination (q.v.).

KRANTI PRADESHA

Zodiacal belt.

KRANTI VRITA

Ecliptic.

KRANTI VRITA KA DHARATALA

Plane of ecliptic.

KRIDHANA

The 59th year in the cycle of 60 *Samvatasara* (q.v.). It is ruled by Rudra. Persons born during this year suffer from anger, but they are learned in religious scriptures and traditional philosophies. They depend upon others for their livelihood.

KRISHNA

(Krishna = Black). The azure-skinned, eighth child of Devaki and Vasudeva, the king of Mathura, was born towards the end of *Dvapara Yuga* (q.v.) He is the most celebrated *avatara* (q.v.) of Vishnu. He is regarded as the lord of yoga, *Yogeshwar*, and is considered as the most desired goal of devotees, and the best friend of children. The erotic as well as devotional literature in India revolves around his character. The most extensively studied *Shrimad Bhagavad Gita* was given by him, in the form of a dialogue with Arjuna on the battlefield of **Kurukshetra** where the

Kauravas and the Pandavas were facing each other in fractional war of the Mahabharata.

During his childhood and later period of adult age, he killed many demons and *daityas*, conquered many kings and humbled the most arrogant ones but in the end was himself killed unintentionally by a hunter, who shot at him an arrow mistaking him from a distance for a deer.

The name Krishna has a very ancient history. Dowson records that the name occurs in the *Rig Veda* but without any relation with this great deity. The earliest mention of Krishna as the son of the Devaki is found in the *Chhandogya Upanishad*, but there he appears as a scholar. It is said that there was a Rishi of this name who was a son of Vishwaka. There was a great *asura* (q.v.) so named, who with 10,000 followers committed fearful devastation, until he was defeated and skinned by Indra. In another Vedic hymn, 50,000 Krishnas are said to have been slain, and it is added in another that his pregnant wives were slain with him that he might leave no posterity. Similarity in the sound of the name, and some incidents in the life of Krishna and Jesus Christ have led some scholars to believe in the identity of Krishna with Christ. Krishna represents an Indian deity around whom many folk-lore, adulatory stories and mystic allegories have been woven.

The popular Krishna is described as the eighth *avatara*, or as the full manifestation of Vishnu himself. His life began in a mystic circumstance, and ended also in a similar manner. He was born in the Yadava race, who descended from Yadu, one of the sons of *Yatati* (q.v.). The Yadavas were a pastoral community and dwelt on the

banks of river Yamuna (supposedly a **daughter** of the Sun) near Vrindavan on the western side, and in Gokula on the other side. (The readers interested in mystic significance of cows and rivers may profitably see *The Secret of the Veda*.) Before Krishna was born, Ugrasena, the king of the Bhojas, was deposed by his son Kamsa who ruled in the city of Mathura. Ugrasena had a brother named Devaka, whose daughter Devaki was married to Vasudeva, son of Sura, also a descendant of Yadu. Kamsa was a **tyrant**; he was the centre of kingly intrigues widely prevalent at that time. While he was escorting his cousin sister Devaki and her husband Vasudeva after their marriage, he was divinely informed that the eighth child of the newly married couple would destroy Kamsa. It led the tyrant ruler to imprison the couple and mercilessly kill their newborn babies one after another till the 7th when mysteries began to manifest.

Balarama (q.v.) was the 7th child of Devaki and Vasudeva, and Krishna was the 8th one. The *Mahabharata* and *Vishnu Purana* record that Vishnu plucked two of his own hair, one white and the other black. These two hair entered the wombs of Rohini (q.v.) and Devaki respectively, the white hair became Balarama and the black (*krishna*) hair (*kesha*) became Krishna or Keshava. After their birth, they were miraculously, with much supernatural assistance, shifted to Gokula, at the house of Rohini (the second wife of Vasudeva) and Yashoda, the wife of Nanda, a cowherd chief, whose wife Yashoda had been on the same night as that on which Krishna was born, delivered of a female child. This female child was handed over to

Kamsa for killing; by now Kamsa knew that he had been deceived. He intensified his atrocities and made vigorous efforts to identify the newborn child destined to destroy him, so as to destroy the child in its infancy by any means.

Meanwhile, Krishna as a child, grew in affection and gay abandon among the cowherd lads and damsels. His most favourite companion was Sudama, a poor God-fearing boy, and Radha, an elderly lady in passionate (platonic) love with him. During his childhood, he is said to have held the Govardhan mountain on his little finger to save the **village**-folk from deluge which was caused because Krishna instigated them not to pray and pay obeisance to Indra, the rain god, who wanted to wreck vengeance at this instigation. Krishna also captivated the poisonous serpent Kali-Naga residing at that time in the Yamuna river, making its water unpotable. Krishna made the serpent leave the river so that cowherd people and the cattle could freely drink its water. His most mystic act in the village is said to be the *Ras-Lila*, the dance festival, on which occasion he invited the maidens of the village at the river bank on a full-moon night, and all the damsels believed that Krishna was dancing with her alone. At the age of 11 years, he left Vrindavan, also known as Braj-bhumi, to go to Mathura where he encountered Kamsa, killed him, liberated his own parents (Devaki and Vasudeva) from captivity, entrusted the kingdom to Ugrasena and ended the reign of terror and disorder at Mathura.

Krishna then went to Sage Sandipani at Avantpur, near present Ujjain, for learning various kingly duties,

martial arts, and scriptural wisdom. On completion of his studies, he married Rukmini, Satyabhama, Jambavati and several other eligible princesses. It is said in many stories that he had more than 16,000 wives and more than 180,000 sons. From Rukmini, Krishna had a son called Pradyumna, and a daughter named Charumati. His son by Jambavati was called Samba, and by Satyabhama he had ten sons.

While Krishna was settling down as an efficient ruler, many unfriendly kings kept invading his kingdom. Jarasandha, a king of Magadha, invaded him 17 times. When Jarasandha was preparing for his 18th assault, another king named Kala Yavana also attacked him. Krishna thought it better to retreat. He along with his people moved to Dwarka, a seaside township (in modern Gujarat).

Meanwhile Krishna learnt of the palace intrigues at Hastinapur, between the Kauravas and the Pandavas. Kunti, the mother of the (first three) Pandavas was Krishna's aunt, his father's sister. The Kauravas, in a bid to usurp the kingdom belonging to the Pandavas made several treacherous attacks on them. Krishna came to console them on one of their miraculous escapes. Gradually the relationship between them became very close. When the fight between the brothers (Kauravas and Pandavas) became imminent, Krishna became the charioteer of Arjuna, the third eldest Pandava but Krishna's army fought along with that of the Kauravas. At such a critical psychological moment, when both the armies faced each other, Krishna spoke to Arjuna, to dispel his depression at the impending

destruction of the huge army with his almost all personal relations for the acquisition of some material possession. The teachings contained in the *Bhagavad Gita* record the dialogue between Krishna and Arjuna on this occasion. In this Mahabharata war, the Pandavas won the war, yet everyone on the battlefield excepting the Pandavas met his end.

After the war, Krishna returned to Dwarka. By now, his family had grown very big. He decided to see the end of it. Their unethical behaviour had already aroused the wrath of pious sages. As a result of their curses, the descendants of Krishna destroyed themselves fighting one another. In the end, Krishna advised the remaining elders to return to the Indian mainland, and himself went into meditation. A hunter seeing his tender feet from a distance felt them to be some portion of the body of a young fawn, shot his poisonous arrow which killed Krishna. With his death ended the *Dvapara Yuga* and *Kali Yuga* (q.v.) started.

KRISHNA PAKSHA

The darker fortnight of the lunar month.

KRISSAMSA

A term used in calculating *Dasa* (q.v.) of different planets in annual horoscope. It refers to degrees of planets devoid of signs arranged in the ascending order. It implies discarding 30° for planets in Taurus, 60° for planets in Gemini and so on, from the longitudes of the planets in the chart. The longitudes of the nodes of Moon are also excluded. These magnitudes are then arranged in their ascending order which are known as Krissamsa.

From these magnitudes, keeping the lowest magnitude as it is, it is

further subtracted from the next higher or the following one and the same (the resultant) is put as the second magnitude, and the process is continued for every planet. These are called *Pratyamsas* of the planets. From the *Pratyamsa* of the planet having the lowest magnitude nothing is subtracted, and it remains as it is. The planetary rulership for different periods in the year is worked out by dividing 365.25 by the total of *Pratyamsas* and multiplying the resultant by the *Pratyamsa* of the planet concerned. The order of the *Dasa* will be the same as the order of the planets in *Krissamsa*.

KRITTIKA

The 3rd asterism (foster-mother of Kartikeya) (q.v.), extends from 26° 40' to 40° 00' of the zodiac. Its first quarter lies in Aries, while the latter three quarters fall in Taurus. The asterism is owned by Sun; its presiding deity is Agni, fire; its primary attribute is *Rajas*, activity. Its basic motivation comes from *L-ma*, desire. The asterism is classified as *Brahman* by caste and quadruped by animal type. It is related with northern direction.

Krittika consists of 6 visible stars and a seventh one supposed to be an invisible one. These are the stars in the constellation of Pleides, also called the 'seven sisters'.

The influence of Krittika arouses divine qualities in men. The materiality of existence, the demonic proclivities, false humility, self-centred activities, and the like do not harmonise well with this asterism. Its influence, however, is passive; it requires some positive impulse to activate its results.

KRODHI

(*Krodhi* = angry). The 38th year in the cycle of 60 *Samvatsaras* (q.v.). It is

ruled by Vishnu. Persons born during this year are full of anger, and courage. They aspire for knowledge and medicine and relish scandal-mongering.

KRURA/ASHUBHA

Cruel or malefic planet.

KSHAYA

The 60th year in the cycle of 60 *Samvatsaras* (q.v.). It is ruled by Rudra. A person born during this year is very much involved in family feuds. He becomes a womaniser and drunkard with no ethics and morality.

KSHEMA YOGA

A planetary combination formed by the lord of the ascendant and the lords of 8th, 9th and 10th houses occupying their own signs. It **makes** the individual support his family members and other relations. He becomes personally rich, happy and lives for long.

KSHETRA

Field. The human body through which the Supreme Spirit manifests itself.

KSHETRAJNA/

KSHETRAJNESHWARA

[(*Kshetra* = the soil) + (*jne* = knowing) + (*Ishwara* = lord) = Soul Consciousness]. Knower of the self. The Spirit in man. It is a concept used in the *Bhagavad Gita* (Chapter XIII). Lord Krishna, in this chapter, identifies the human body as the *kshetra*, the field. The Lord suggests himself to be the *Kshetrajna*, the knower of the field. The five elements of the body, the *Mahabhutas* (q.v.), *Ahamkara* or the I-ness, *Buddhi* (q.v.) or the intelligence, *Indriyas* or the five senses and action organs, and the experience of pleasures and pains,

desires, aversion, consciousness and determination (*dhriti*) are all different aspects of *Kshetra*. All these are subject to modifications and change. Yet they are related to the Supreme Being who is eternal, changeless and unmanifest. He who perceives this relationship without any movement in his awareness is the knower of the field, *Kshetrajna*.

KSHETRA SPHUTA

Longitudinal delineation of *Bhava Kundali* (q.v.).

KSHETRAJNESHVARA

See *Kshetrajna*.

KSHITIJA

Horizon.

KUCHASTAMBHAN

Stationariness of a planet while changing its direction either from direction to retrogression or *vice-versa*.

KUJA / MARS

The planet fourth farthest away from Sun. It has a diameter of about 6,770 kms. Its mean the distance from Sun is 227 million kms. It takes 686.9 days in revolving around Sun. It has 2 satellites.

Kuja or Mars is said to be a god of war. The Puranic stories describe it as a son of Shiva born from his sweat and nurtured by Earth. Kartikeya (q.v.) is its presiding deity.

In astrology, it is said to be a malefic planet. It rules over Aries (q.v.) and Scorpio (q.v.). It is exalted in Capricorn (q.v.) and debilitated in Cancer (q.v.). Saturn, Mercury and Venus are its enemies, and Sun, Moon and Jupiter are friendly to it.

It is red in colour, fiery by element, bilious in humour, warrior by caste, youthful in appearance, and male by sex classification. It is specially related with the south direction. It is Tamasic

(q.v.) in basic attribute, strong at midday, fierce by temperament, quadruped by species, dynamic by nature and ever impulsive. Its favourite place of residence is the forest and it has a special affinity with Earth.

Mars is powerful in the 10th house, ascendant and the 6th house. It produces *Kuja dosa* (q.v.) which is detrimental to married relationship. When placed in a Cardinal House, either in exaltation or its own sign, in strength, it produces *Ruchaka Yoga* (q.v.) which is one of the combinations of exceptionally high status in life. (See *Panch Maha Purusha Yoga*)
Syn: Aar (spoke or radius of a wheel), *Angaraka* (the smouldering ember), *Avaneya*, *Rhauma*, and *Bhumiputra* (all meaning the son of Earth), *Krura* (fierce, invincible), *Lohitanga* (red-coloured body), *Kuja* (part of a tree, a demon killed by Krishna), *Vakra* (crooked, going backward).

KUJA DOSHA

Also known as *Angaraka Dosha*. An affliction caused by the position of Mars in a horoscope. It is formed by the position of Mars in 2nd, 4th, 7th, 8th, or 12th from ascendant, Moon or Venus. It adversely affects the longevity of the married partner. This maleficence is said to be reduced and sometimes eliminated by the presence of similar affliction in the horoscope of both the partners. The maleficence of Mars does not occur if the planet is situated in a movable sign. In actual practice, this condition does not apply in cases of Aries, Sagittarius or Pisces ascendants. The affliction is also eliminated when Jupiter or Venus is associated with Mars, or aspects it.

Kuja Dosha is also said to occur if Mars is in 4th house for Scorpio or

Aries ascendant, 8th for Taurus, 2nd for Sagittarius and Aquarius ascendants. Again, it occurs if Mars is in 7th and the 7th house happens to be in the sign or *navamsa* (q.v.) of Mars, or if Mars is in the ascendant while planets in the 7th are either debilitated or eclipsed by others.

Kuja Dosha may not necessarily produce death of the partner; it may make the physical union between them not feasible; it may be so by one of the several causes such as death, disease and illnesses, separation which could be judicial or circumstantial.

KUMARS

Mind-born sons of Brahma, who declining to create progeny by generative process remained ever 'boys and ever pure and innocent'. They are also known under patronymic *Vaidhatre*. Their names are variously given, and the Puranic stories mention their number as four, five, and even seven. One such list of seven names of these Kumars consists of Sanaka, Sanandan, Sanatana, Asuri, Kapila, Barhu, and Panchsika. The most popular Kumars are Sanat Kumar, Sanandana, Sanak, and Sanatana; Sana, Sanat Sujata, and Kapila are less known names. It is said that all these names are mere aliases; their real names are not revealed to the world at large. Often Skandha or Kartikeya as well as Narada are also known as Kumars.

According to esoteric teachings, these Kumars represent manifestations of certain order of divine spirit at certain stage of cosmic evolution to help the Primordial Creative Spirit, Brahma. Yet they did not function in the ordinary creative processes of manifestation. Being the

personification of the highest principle in manifestation, they could not be contained in any physical body. So they did not mingle with the mainstream of manifestation and concerned themselves only with the development of the inner man; from their supreme height they guide and watch the evolutionary process as the man aspires and struggles to realise one's pristine nature. Blavatsky describes them as the "intelligent, conscious and living Principles: the primary seven lights manifested from light unmanifested—which to us is darkness. They are the seven, exoterically four, Kumars as 'mind-born sons' of Brahma. And it is they again are the Dhyana Chohans who are the prototypes in the aeonic eternity of lower gods and hierarchies of divine Beings, at the lowest end of which ladder of beings are **we—men**". (S.D. V. p. 78)

In this context the Kumars are similar to the Builders or cosmic Dhyana Chohans of the Buddhistic esoteric philosophy and to the seven Angels of the Stars. They are all divine forces. They are all virgin gods who remain eternally pure and innocent and decline to procreate. In their original nature, they are not the regents of the planets but they dwell beyond the planetary region. They are not *Jivanmuktas*, the liberated souls, who attain their status in the evolutionary process. They have not descended to the realm of matter, as such there is no question of their ascension to the higher realms: they are Kumars, the Virgin Ascetics, who ever remain at the sublime height and radiate their impulses like the spring wind for the germination of spiritual seed within every life-form.

The Kumars are mixed up astro-nomically, physiologically and mystically in general with a number of Puranic personages and events. Even in non-Vedic literature, references to these cosmic or divine forces are made under different names. Blavatsky mentions Michael the Archangel, Peter Sadic, Cain or Jupiter, or Jehovah in this category. (S.D. V. p. 320) Astrologically, the five Kumars are said to be closely associated with Capricorn: the pentagon representing the 10th sign, stands for the Kumars, two of whom, out of the seven, having been kept secret. Blavatsky also mentions that the Kumars are the fifth order of **Brahma**-devas and the fivefold Chohans having the soul of the five elements in them, water and ether predominating and therefore their symbols are both aquatic and fiery. (S.D. IV. p. 149)

KUMBHA/AQUARIUS

(Kumbha = an earthen pitcher). In Yoga, the practice of *Kumbhaka* refers to closing of nostrils and mouth so as to suspend breathing. In erotic literature, the term signifies the paramour of a harlot. It also means the frontal globe on the forehead of an elephant as well as the breast of specially a nourishing mother. These are suggestive usages of the term intended to indicate the agency through which some deeply satisfying physical or spiritual nourishment can be obtained.

In astrology, Kumbha is the 11th sign extending from 300° to 330° of the zodiac. The sign is considered masculine, airy and fixed. It is ruled by Saturn, and no planet is either exalted or debilitated here. It is magnetically linked with Leo: the impulses received at Leo is released under

Aquarius. It leads to spiritualisation and realisation of one's divinity.

The sign covers *Dhanistha* (q.v.) later part, *Satbhisag* (q.v.) and the first quarter of *Purva Bhadrapada* (q.v.) asterisms owned by Mars, Rahu and Jupiter respectively. The mysterious nature of Aquarius that cannot be experienced through material prosperity is indicated by these planets. Unusual persons are born under this sign. Whether in misery, deprivation, humiliation, or in prosperity, abundance and prestigious positions, the individuals belonging to this sign are extraordinary. They do not have a happy personal life, yet they are useful to the society in many ways.

Under Aquarius, the turmoil in one's life is immensely increased and the person increasingly begins to work in an ethical manner. His frustrations lead him to annihilation of his egotism.

Hindu astrology describes Kumbha/Aquarius as a man holding a water-pot; he is yellow in colour, fat in physical constitution, tall in stature, and normal in other respects. It is a human sign, strong during day. It resides in water, but is lazy by temperament. The sign acts primarily on the psychology of the person.

KUNDALI

(Kundali = circular or spiral coil). The horoscopic chart on which the planetary positions at the nativity or an epoch are depicted. It contains 12 divisions, each occupied by a zodiacal sign. (In higher latitudes, under some systems of casting the horoscope, more than one sign may sometimes occupy a house-division.)

KUNDALI, BHAVA

The horoscopic chart depicting planetary positions in different

house-divisions which are demarcated according to unequal house-division system of casting the horoscope.

KUNDALI, RASI

Planetary positions at birth put in different **house-divisions** according to their occupation of different signs as at the nativity.

KUNDALINI SHAKTI

[(*Kundala* = circular earring; circular coiling of a serpent;) (*Shakti* = power)]. The power contained in a circular coil at the base of the spinal cord. In **Tantric** literature, it refers to a form of feminine form of Nature-power. *Kundalini Shakti* stands for seven-layered power residing at the base of spine. It has its origin in the ascending force of *Shiva-Shakti Tattwa*, known as the Third Logos in theosophical literature. It is said to emanate from Sun but reaches the human individual through the central axis of the earth. On activation, it moves through *Ida* (q.v.), *Pingala* (q.v.) and *Sushurnna* (q.v.) *Nadis* or nerves located around the spine. In its milder manifestation, it represents the nerve force; when fully activated, *Kundalini* quickens the activities of various force-centres, *Chakras* (q.v.) in a human body. Blavatsky considers it as the power of life, one of the forces of nature coming from Sun, which is different from electricity and *Prana* (q.v.). It generates certain light in those who sit for spiritual and clairvoyant development. Vivekananda considered it to lead to all causal knowledge, thus by developing it, in a yogic way, it could enable the *yogi* to possess all knowledge pertaining to life and nature.

The development and forced activation of *Kundalini Shakti* has

dangerous possibilities, for those who try to do so without adequate spiritual preparations and control over one's lower nature. It is the force that moves in a serpentine curved path. It is the universal life-principle which manifests everywhere in nature. The mastery over *Kundalini* is to be accomplished at every birth. Age does not affect the development of the *Chakras* (q.v.). Yet health is a necessity for it because only a strong body can endure the strain of its activation. The yogic literature describes moral purity, sexual abstinence and emotional stability as essential qualifications before any practice towards its activation is recommended to be practised.

KURMA YOGA

A planetary combination produced by **benefics** in 5th, 6th, and 7th houses either in exaltation, own signs, or those of friendly planets, or in the *navamsa* (q.v.) of friendly planets. Alternatively, it is formed if the **benefics** are in ascendant, 3rd, and 11th houses occupying exaltation, own signs, or their *Moot Trikona* (q.v.) positions. Persons born under this yoga become leaders, very renowned, charitable, helpful, and they lead a very happy life.

KUSUMA YOGA

The planetary combination formed by Saturn occupying the 10th house, Venus placed in a cardinal house with fixed signs and a weak Moon in a trine house. Alternatively, Jupiter should be in ascendant, Moon in the 7th and Sun occupying 8th position from Moon (that is, in the 2nd house in this situation). Persons born with this combination belong to an aristocratic family, they

attain high status in the society, and possess charitable disposition and enjoy unblemished glory.

KUTA

Points of agreement in matching horoscopes for marriage. *Kutas* indicate planetary compatibility between the partners which measures their capacity to bear the strain of their marital responsibility and relationships. About 25 *Kutas* have been identified of which some important ones are *Rasi*, *Rasyadhipa*, *Vasyam*, *Mahendra*, *Gana*, *Yoni*, *Dina*, *Stridirgha*, *Rajju* and *Vedha*. Some details of these are given below:

***Rasi Kuta*:** A male born in 2nd, 3rd, 4th, 5th and 6th asterisms counted from Moon-sign of the female partner is inauspicious; those who are born in 11th, 8th (under certain special conditions), 9th, 10th, 11th, and 12th are acceptable. The auspicious effects of *Rasi Kuta* are destroyed by the two Moon-signs owned by the same planet or by friendly planets.

Rasyadhipa Kuta also known as ***Graha Maitri***, signifies friendliness among the concerned planets. The nature of the rulers of the Moon-signs in the two horoscopes indicates the possibility of psychological compatibility of the partners.

***Vasyam*:** Every zodiacal sign is assigned some *Vasya* signs. If the male is born in a sign which is the *Vasya* sign to that of the male, their marriage is recommended. *Vasyam* indicates the magnetic attraction between the partners.

***Mahendra Kuta*:** According to this *Kuta*, if the asterism of Moon in a male chart is 4th, 7th, 10th, 13th, 16th, 19th, 22nd, or 25th from the same in a female chart, it portends

happiness and longevity of the partner.

Gana Kuta reveals the temperamental affinity between the partners. In order to find it out asterisms are divided into *devas* (gods), *asuras* (demons), and *manusyas* (human beings). The asterisms in which Moon in the charts of the partners are situated determine the *Gana Kutas*.

***Yoni Kuta*:** Any alliance between two partners should be such that the asterisms of Moon classified as male and female are harmoniously blended. It is important specially to find out whether normal, homosexual or lesbian attraction between the partners would exist.

***Dina Kuta*:** It takes into account the various quarters of the asterisms of Moon between the partners, especially to determine the endurance of the relationship. Certain quarters of various asterisms are considered not well adjusted between themselves. These should be avoided.

***Sri Dirgham*:** It emphasises that the asterisms of Moon in both the charts should be beyond certain specified distance.

***Rajju*:** The word means a rope or a cord. It determines the strength and duration of the married life. It is based on the consideration that Moon-asterism of the partners should not as a general rule belong to the same kind of *Rajju* (all asterisms have been classified in five kinds of *Rajjus*).

Vedha denotes opposition, antagonism and distress. Certain asterisms are discordant among themselves. They require to be avoided in matching the horoscopes.

On the basis of *Kuta* considerations, certain values are assigned to

different horoscopes. The number of harmonious points indicates the degree of compatibility between the partners.

KUTA YOGA

A planetary combination formed by all planets consecutively placed from 4th to 10th houses. It makes the individual dwell in forests or mountainous regions and are very cruel in temperament.

KUTILAA

Also known as *ViL-laa* and *Vakragaa*, it refers to planetary **motions** in its

indeterminate zones of retrogression. *Vakragaa* and *Kutilaa* both refer to the position of retrogression, yet they differ slightly in their connotation. Immediately on acquiring stationary position (*sthambhan*) after its direct motion, the planet retrogrades with increasing speed. *Kutilaa* refers to stagnation of such a planet at this position. In the same way, prior to its regaining its direct motion, the speed of retrogression slows down prior to its *sthambhan*. Retrogression prior to this position of stationariness is known as *Vakragaa*.

LAGNA

Ascendant, or the first house in a horoscope. It portends psychological features, early childhood, and totality of life in essence. It represents the physical body; head, including brain; general appearance; and general attractiveness. The person's nature, his capacity to enjoy the pleasures of life, his struggles, pleasures and pain to be experienced in life are indicated by it. The ascendant lord represents the guardian angel of the individual; it protects him and provides the motivation for his actions.

Sun, Mars, and Jupiter are auspicious when in ascendant. The ascendant lord in cardinal houses or in a trine house bestows physical comfort; when in *Trik*, i.e., in 6th, 8th or 12th house, it leads to difficulties.

LAGNA, HORA

It specifies the zone of sensitivity to the impact of different planets. Jamini Astrology makes use of it for determining one's lifespan. There is no universally accepted method for working out *Hora lagna*. According to Parashara, it is obtained by multiplying the birth *ghatis* (q.v.) by 2, dividing the product by 5, and adding the quotient to the birth *ghatis*. Jaimini Astrology lays down several methods for calculating it, but all of them produce different results. One such method is being given below:

Ahapramanam, i.e., duration of the day, or *Ratripramanam*, duration of the night, in *ghatis*, is first noted. If the birth is in daytime, the duration

of the day is divided by 12, and the birth *ghatikas* from sunrise are divided by the quotient thus obtained. The quotient plus one counted from ascendant in the forward direction for odd sign ascendant, and in reverse direction for even sign ascendants gives the sign of the *Hora lagna*. The remainder, converted into degrees, indicates its longitude.

The same procedure is adopted for night time births, but in this case the duration of night is taken into account and the birth *ghatikas* used in the method are counted from sunset rather than from sunrise.

LAKSHMI YOGA

A planetary combination formed by a strong lord of the ascendant, the lord of the 9th in its own, exaltation or its *Moola-Trikona* (trine) sign occupying a cardinal house. Persons born under it are graceful, religious, wealthy, accomplished, famous, and enjoy high status in the society. Their offsprings are very bright.

LAYA

Deluge. The dissolution when the manifest universe is assimilated in the Original Cause.

In *Yoga*, it refers to that meditative practice in which the consciousness of a *yogi* merges with the consciousness of his deity. In occultism, it stands for that state in which the substance (the seeker) becomes homogeneous with the object (the sought); at that level the seeker, or the substance, cannot be distinguished from the object because

of the complete annihilation of his *ahamkara*, egotism, and cannot act differently from his deity.

LEO/SIMHA

The 5th sign of the zodiac extending from 120° to 150°. Sun rules this sign, and traverses the sign roughly between mid-August and mid-September annually. It is fiery in element, male by sex, fierce by temperament, bilious by body humour and is related with the eastern direction.

Leo represents the creative urge of the cosmic man. It provides a tremendous aspiration to grow and multiply, spread and develop. On the physical plane, those who are born with Leo as ascendant have great virility. But such individuals suffer from marital discord. They are difficult persons to live with; and their relationships spring from their self-centred nucleus.

Sun and Mars vibrate favourably with Leo. The same is not true for Moon, Jupiter, and Saturn. If Mercury is well supported, it produces creative thinking, sharp intellect, money, and high social status as a result of literary efforts. Individuals with Leo as ascendant are brilliant, yet are dissatisfied with themselves.

LILA

The sport of gods, particularly that of Shiva in his creative and destructive dance. Under *lila*, the actor is not identified with his action.

LINGAM

The phallus as a symbol of divine generative power; the abstract symbol of creation. The symbol by which Shiva is universally worshipped. The *lingam* is, sometimes, represented merely by a plain

column of stone, or a cone of plastic clay, suggesting no offensive ideas. In India, there are 12 great *lingams* in different parts of the country. The famed one is a natural formation of ice, and is situated in Amarnath.

LINGA SHARIRA

The matrix of the physical body; it is the vital and prototypal body. Sometimes it is called the Etheric Dohble, and on other occasions, the Astral Body. In Vedic literature, it is commonly described as the reflection of the man of flesh through which vital air, *Prana*, circulates and activates the man. It is said to be born before the formation of the nucleus physical body, and it dies or fades out with the disappearance of the last atom of the physical body.

LOGOS

The word in the context of cosmic manifestation, or the second person of the Hindu Trinity. The rational principle that governs and develops the universe. It is said to be that divine word or the reason incarnate in Jesus Christ. Blavatsky considers it as the manifested deity with every nation and people; the outward expression, or the effect of the cause which is ever concealed. Taimini compared Logos with the diffused light of Sun *shining* over a landscape, which while remaining invisible brings out from the objects present in it all kinds of colours and forms according to their names. Similarly the consciousness and life of the Logos pervading the solar system, though remaining invisible, brings out from all the objects, animate and inanimate, an infinite variety of expressions, which are the characteristic of the manifested universe. (cf. *Man, God and the Universe*, p. 286)

LOKA

A world; a division of the universe; a realm of existence. In general the three *lokas* (*tri-lokas*) are heaven, earth, and hell. Another classification enumerates seven *lokas*, exclusive of the infernal regions, also seven in number which are classed under *Fatala Lokas*, or the **infernal/nether** regions. The upper worlds are (i) *Bhur LoL* (Earth), (2) *Bhuvar LoL* (*Antariksha*, the space between Earth and Sun), (3) *Swarga Loka* (the heaven world ruled by Indra; the space between Sun and the Pole Star), (4) *Mahar Loka* (the world of the Adepts who are coexistent with Brahma), (5) *Jnana Loka* (the world of celestial beings such as mind-born sons of Brahma), (6) *Tapas Loka* (the world of immortal ascetics, the *Vairagis*), and (7) *Satya Loka* (the world of Brahma, the Supreme Deity). The first three *lokas* are known as *Kritaka LoL*s and the three above *Mahar LoL* are *Akrita LoL*. The former get dissolved after every *L-lpa* (q.v.), the latter at the end of Brahma's life (i.e., one hundred of his years). The fourth, or the *Mahar LoL*, is equally permanent, but is uninhabitable at the time being due to the heat as *Kritaka LoL* is burning. The Sankhya and the Vedantic Schools of philosophy recognised 8 *IoL*s, viz., (i) *Brahma LoL* (the world of superior deities), (ii) *Pitri LoL* (the world of Pirn's, *Rishis* and *Prajapatis*), (iii) *Soma LoL* (the realm of Moon and the planets), (iv) *Indra LoL* (the abode of inferior deities), (v) *Gandharva LoL* (where the heavenly spirits dwell), (vi) *Rakshasa LoL* (the realm of the demons), (vii) *Pishacha LoL* (the abode of evil spirits), and (viii) *Yaksha Loka* (the world of *Yakshas*) (q.v.).

Patata Lokas are the infernal regions, inhabited by *Nagas*, *Daityas*, *Danavas*, etc. They have been classified differently in different scriptures. According to *Padma Purana*, these infernal *IoL*s are (i) *Patata* (where dwell the *Nagas* under the rulership of Vasuki; where dwell the animal body of men and their material propensities), (ii) *Mahatala* (the abode of men's astral body; here reside the great serpents), (iii) *Rasatala* (the plane of passionate and lustful beings; where *Daityas* and *Danavas* dwell), (iv) *Talatala* (the clinging of lower *Manas* to the sentient and objective life; the realm of *Maya*), (v) *Sutala* (identification of man with his animal nature; the realm ruled by Bali), (vi) *Vitala* (the realm where animal nature in man is delinked from his higher nature; the realm ruled by a form of Shiva), and (vii) *Atala* (the realm of perpetual state of torture). The first four of these have forms, known as *Rupa LoL*s, are under the rule of Mahamaya; and the last three are formless, i.e., *Arupa LoL*s. The *Shiva Purana* enumerates 8 infernal realms, viz., *Fatala*, *Tala*, *Atala*, *Vitata*, *Taala*, *Vidhi Patala*, *Sarkara-Bhumi* and *Vijaya*. It is said that Narada (q.v.) visited these *IoL*s and found them resplendent with their own lustre; they did not need Sun's rays. These *IoL*s were more delightful than Indra's heaven and have every kind of luxury and sensual gratification.

LOKAPALS

Guardians of the world. They preside over the 8 points of the compass. They are Indra (East), Agni, or Fire (South-East), Yama (South), Surya, or Sun (South-West), Varana (West), Vayu, or Air (North-West), Kubera

(North), Soma, or Moon (North-East). *Nritti* is sometimes substituted for Sun, and *Prithvi* (or Shiva, especially in his form *Ishana*) for Soma, or Moon. Each of these guardians has an elephant which defends and protect the various quarters. These 8 elephants are themselves, often, called as *L-L-pals*. These elephants have been given different names:

(1) Indra's elephant is Airavat; (2) Agni's elephant is Pundarika, and its female is Kapila; (3) Yama has Vamana as his elephant, and its female is Pungala; (4) Sun's elephant is Kumuda, and its female is Anupama; (5) Varuna has Anjana, whose female is Anjanavati; (6) Vayu has Pushpadanta, whose female is Subhadanti; (7) Kubera's elephant is Sarvabhauma, and (8) Soma's elephant is Supratika-Tamrakarni.

LUMB

Perpendicular.

LUNAR ASTERISM

Asterisms, *Nakshatra* (q.v.).

LUNAR PITRIS

The celestial beings who acquired and developed their mind on Moon chain of manifestation, and now assist the evolution on Earth in building different forms of life on it.

LUNATION

The period taken by Moon to arrive at the same point after completing one revolution. For example, if Moon was at birth at 8° 12' of Aries, a lunation would be accomplished when Moon arrives at this longitude again. It is called Periodical Lunation, and is usually performed in 27 days, 7 hours and 41 minutes. A Synodical Lunation covers the duration from the time Moon quits Sun until it again overtakes it, which occurs in about 29 days, 12 hours and 44 minutes. This is also called Embolismic Lunation. When Moon forms a conjunction, square, or opposition relationship with Sun, such relationships with Sun are also known as Qualified Lunation.

MADAN YOGA

A planetary combination constituted by the lord of the 10th house **posited** in ascendant along with Venus, and the lord of 11th house occupying the 11th house itself. The combination makes the individual born under it very attractive and highly placed in political circles. He begins prospering at an early age of twenty years.

MADHYANA REKHA

Meridian.

MAGHA/MAKHA

The 10th asterism. Also known as *Makha* (q.v.).

MAHABHARATA

The great war of the Bharatas. The great epic poem, probably the longest in the world, containing more than 2,20,000 lines. It describes the war between the Kauravas and the Pandavas who were the descendants, through Bharata from Pura, of the great ancestor of one of the lunar races. In this war, Krishna agreed to be the charioteer of Arjuna, the most resplendent among the Pandavas, while Krishna's army sided with the Kauravas. When Arjuna was reluctant to fight for the kingdom, to which he had a legitimate right, and to kill his cousins and relatives, Krishna advised him and this advice became the *Bhagavad Gita*.

The epic contains 18 chapters, and the war also lasted 18 days. Krishna Dwayapayana, better known as Vedavyasa, is not only the author of the epic, but also the source from whom the chief actors

of the drama have sprung: **Dhritarashtra**, Pandu and Vidur were all the offsprings of his seed. The epic contains much wisdom and information. The *Mahabharata*, considering its importance in Indian philosophy and thought, is reckoned as the 5th *Veda*.

MAHA BHUTAS

The 5 primary elements, viz., Earth (*Prithvi*), Water (*Apas*), Fire (*Agni*), Air (*Vayu*), and Sky (*Akasha*).

MAHA DASA

The main period of planetary rulership. (See *Dasa System*)

MAHAMAYA

The great illusion, deception. Illusion personified as a female form of celestial origin, created for the purpose of beguiling individuals. Under its spell, even intellectuals and spiritual persons are deluded. Even Narada, the mind-born son of Brahma and a great ascetic, could not escape its ensnarement. *Mahamaya* is also known as Mahadevi, the female creative power of the Supreme Lord and represents the dawn of the supreme inner wisdom. *Mahamaya* and Mahadevi are known as the two sides of the same reality. *Mahamaya* is also known as Durga (the inaccessible), the wife of Lord Shiva.

MAHA PATAKA YOGA

A planetary combination formed by Moon associated with Rahu, and aspected by Jupiter conjunct with a malefic. It leads the individual, even if highly intellectual and well placed in society, to indulge in mean behaviour and acts.

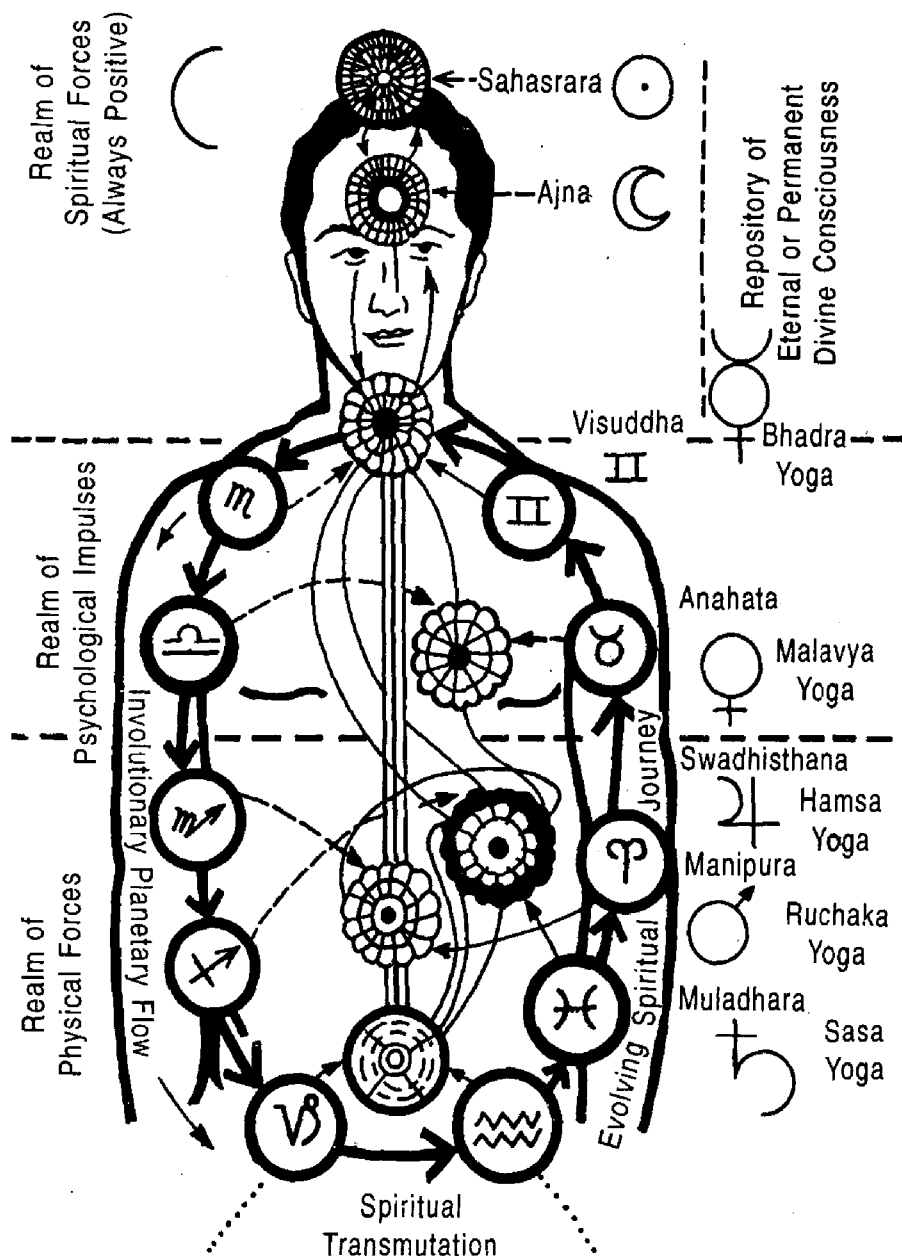


Fig. 6: Relationship between *Pancha Maha Purusha Yogas*, Yogic Energy-Centres & Zodiacal Signs

MAHA PRALAYA

A total dissolution of the universe when the 7 *LoL's* (q.v.) and their inhabitants, including Brahma, are annihilated.

MAHAPURUSHAYOGAS

Planetary combinations which indicate maturity of the soul. These are formed if any of the five luminaries, namely, Saturn, Jupiter, Mars, Mercury, and Venus, possessed of strength occupies its own, exaltation, or friendly sign identical with cardinal houses. These planets produce five kinds of *illustrious* personages, and the combinations are known as *Sasa*, *Ruchaka*, *Bhadra*, *Hamsa*, and *Malavya yogas* formed by Saturn, Mars, Mercury, Jupiter, and Venus, respectively. These combinations induce the individual to liberate himself from involuntary actions and to direct one's conscious efforts towards certain specific goals in his life. [For details, see each of these yogas separately]

MAHAT

Great; the great ones. Universal intelligence and consciousness. It is the first product of primeval root matter, *Mula Prakriti*, also known as *Pradhana* in Sankhya philosophy. It is the producer of the thinking principle, and of egotism, *Ahamkara*. In Sankhya philosophy, it is intellect as distinguished from mind, the second of the 25 elements or *Tattwas*. *Mahat* or *Maha-Buddhi*, according to the Vaishnavas, is the cause of all things. *The Secret Doctrine* considers it as the universal soul. It is the cosmic noumenon of matter, the basis for intelligent operations in and of nature. (SD, I. p. 82) Blavatsky states that *Chit* (q.v.) or consciousness is synonymous of *Mahat* for the *yogis*, but in esoteric philosophy, it is the root of *Chit* and *Chit* is a quality

of *Manas* in conjunction with *Buddhi* (q.v.). It is a quality that attracts to itself spiritual affinity when it develops sufficiently in man. (SD. I. p. 330)

MAHESH

Lord Shiva (q.v.).

MAKARA

The 10th sign of the zodiac. It is also known as Capricorn. It is ruled by Saturn; Mars is exalted in it; and Jupiter is debilitated. Kamadeva (q.v.), the god of human desires and passion, has the insignia of *MaL-ra* on his standard. Its numerical value is 5, and is related with the faces of the universe, said to be bound by a pentagon. The sign represents the spirit of eternal life and the spirit of life and love terrestrial in a human being at one and the same time.

MaL-ra is a deeply mystic sign. There is a mystic connection between it, represented by a goat, a half-fish and a half-human figure, and Kumaras (q.v.). It is symbolised by a crocodile which refers to the central seat of *Dakshinamurti*, whose mystic dwelling is around the Tropic of Capricorn.

The sign is described as gentle and mild, *Tamasic* (q.v.) by temperament, earthy by element, and related with the southern direction. It is powerful during night. It is fond of forests and wilderness, and greatly swells under water. By itself Makara is *ineffective* in producing results; it produces powerful results under the influence of a planet by association, aspect or relationship in planetary combinations.

The sign is classified as even, signifying its materialistic nature. Persons born under this sign invariably suffer from mental conflict. The sign produces turmoil, disharmony, and inner emptiness. Only under

strong spiritualising influence of Sun, Mars, and the nodes can one expect latent spirituality of the person to externalise.

T. Subba Rao, a great occultist of the 19th century, states that the word *MaL-ra*, commonly translated as crocodile, refers to simultaneous representation of both microcosm and macrocosm as external objects of perception. The numerical value of the word *Makara* represented the five limbs of man. It refers to man's inner and outer qualities, the man with his five organs of action and five organs of knowledge. The sign includes within its influence the entire manifestation. [See, T. Subba Rao, *Collection of Esoteric Writings*, TPH, pp. 10-12; H.P. Blavatsky, *The Secret Doctrine*, vol. IV, pp. 147-48]

MAKAR SANKRANTI

Ingress of Sun in Capricorn. Sun on this day moves into the northern hemisphere. Bhishma, the grand sire of the *Mahabharata*, awaited for this moment to give up his life. Mythologically, the inauspicious nature of this phenomenon is represented by *Sankranti Purusha*, who is said to possess three heads, two faces, five mouths, three eyes, four large ears, bloody and red coloured teeth, long nose, eight limbs, two legs, black complexion, ugly appearance, and half-man and half-lion in composition. These physical characteristics vary each year depending upon astrological factors. *Sankranti Purusha* gets a new name every year such as Rakshas, Mandakini, Manda, Dhwanaksha, etc. These names suggest the special results expected during the year.

MAKHA/MAGHA

The 10th asterism extending from 120° 00' to 133° 20' of the zodiac. The

constellation consists of 5 stars and is symbolised by a house as well as a palanquin. It is ruled by Ketu, and its presiding deities are the *Pitris*, the great ancestors of humanity. Its primary motivation comes from *Artha* (q.v.) suggesting 'seeking of specific goals'. Its basic attribute is *Tamas*. It is classified a worker by vocational class, rat by species, demon by temperament, and forest dweller by animal type. It is related with the western direction.

Under *Makha*, the soul is pushed out into the world with much energy and courage. Under its favourable influences, it is capable of bestowing much affluence, physical comforts, sexual pleasures and other luxuries of life. It makes the individual an idealist amidst material abundance, if the planetary configuration is supportive for it.

MALA YOGA

A planetary combination formed by the lords of the 2nd, 7th, 9th and 11th houses posited in their respective signs. It bestows high administrative status on the individual and makes him a minister, a royal treasurer, or a leader of the people. His fortune brightens after the age of 33 years.

MALAVYA YOGA

One of the 5 planetary combinations for human greatness, viz., *Panch Maha Purusha Yoga*, formed by Venus in exaltation or occupation of its own sign and situated in a cardinal house. It makes the person the head of a cultural organisation, gives him a lifespan of 70 years. The individual dies at a sacred place, practising *yoga* and penance.

The individual with *Malavya Yoga* possesses a graceful appearance with

the lustre of Moon; he has a narrow waist, attractive lips, long hands, deep voice, and well-formed teeth. He rules over the western part of the country and lives happily up to a ripe old age.

MALEFICS

Inauspicious planets, especially Saturn, Mars, nodes of Moon, and Moon itself when it is weak.

MALIKA YOGA

A planetary combination formed by all the 7 planets, excluding Rahu and Ketu, placed one in each house, beginning with any house consecutively in the natal chart. There should be only one planet in each house, and no sign in the chain should be vacant. It is one of the exceptionally auspicious combinations depending upon the house from where the series starts, the auspicious nature of the result is predicted.

MANAS

Mind; intelligence; the thinking principle with matured synthetic sense. When unqualified, it refers to the higher self, or the spiritual soul, otherwise it represents *Kama-Manas*, the **astromental** principle in man.

Manas is mind or the internal organ of perception and cognition. It is the instrument by which objects of sense perception carry experiences to the soul and based on one's own spiritual development enable it to see the world from a real standpoint. In Nyaya Philosophy, *Manas* is regarded as a *Dravya*, substance, and is distinct from *Atman*, the soul. It is an important base of the higher triad consisting of *Atma-Buddhi-Manas*; it forms a bridge between the subjective and the objective parts of a human personality. The feeling of self-consciousness arises from it.

MANAS PUTRA

The mind-born sons of Brahma, e.g., Kumars (q.v), Narada (q.v), Marichi (q.v), and others.

MANDALA

Circle; globe; wheel. A mystical wheel or diagram in which various symbolic patterns are drawn, representing different divine powers (deities) and their ways of manifestation at different levels. The drawings form a part of the rituals intended for invoking gods. It is a part of an elaborate ritual among the Tibetan Lamas. The 10 divisions of the *Vedas* as well as the whole of the zodiacal circle are also known as *Mandalas*.

MANDI

An *Upagraha* (a satellite), attached to Saturn; is also known as the son of Saturn. It is an invisible, rather a hypothetical point. Its position is mathematically ascertained for predictive purposes.

When the length of day and night is 30 *ghatikas* (60 *ghatikas* make 24 hours) each, the position of Mandi on weekdays, counting from Sunday onwards, is at the end of *ghatikas* 26, 22, 18, 14, 10, 6, and 2 during daytime, and during night time, at the end of 10, 6, 2, 26, 22, 18, and 14 *ghatikas* respectively. The following formula helps in working out the position of Mandi.

$$\frac{D \text{ or } N \text{ (as the case may be)} \times I}{30} = \dot{M}$$

where M is birth *ghati* after sunrise or sunset,

D is duration of day expressed in *ghatis*,

N is duration of night in *ghatis*,

I is the Index from the following table:

Table 8: Table of Mandi Indices

Weekday	Day	Night
Sunday	26	10
Monday	22	6
Tuesday	18	2
Wednesday	14	26
Thursday	10	22
Friday	6	18
Saturday	2	14

Taking M in *ghatis* and *vighatis* (q.v.) we have to find out the ascendant and *navamsa* for the time indicated by M. The *Rasi* and *Navamsa* revealed will be the *Rasi* and *Navamsa* occupied by Mandi for a particular nativity. Indian ephemeris (*Panchanga*) give *ahas* (daytime) for the day as well as night. If it is not available there, the time of rising and setting of Sun can be ascertained from other sources.

Mandi is very important in judging the correctness of an ascendant, which should conform to any of the following positions, specially if Moon is not strong in the natal chart:

1. Ascendant will be trine to the lord of the house occupied by Mandi.
2. Ascendant will be trine to the lord of the house occupied by the same in *Navamsa*.
3. Ascendant will be trine to the *Navamsa* house of the Mandi itself.

Mandi is a dreaded malefic, but it gives good results in the 6th and 11th houses. Its association with a planet makes the planet inauspicious. If the lord of the house occupied by Mandi is in a cardinal or a trine house with reference to ascendant, it bestows plenty of riches and fame on the individual.

MANDUKA GATI

Frog-leap. A term used in working out *Kala Chakra Dasa* (q.v.).

MANGAL/MARS

See *Kuja*.

MANOMAYA KOSHA

The sheath of mental activities which receives all sense impressions and forms its own ideas, thus giving rise to the idea of 'I' and 'Mine', thereby creating illusion, *avidya*. The organs connected with sight, hearing, smell, taste, and touch, together with mind constitute the mental sheath. It enables the individual to identify various objects and perceptions and distinguish one from another. It permeates the *Pranamaya Kosha*, the sheath through which vital air, or *Prana*, circulates throughout the body. The various desires are activated by active participation of the mental sheath and the energy circulating through it.

MANTRA

Primarily that portion of the *Vedas* which contains hymns, as distinct from *Brahmanas*. The *mantras*, or the instruments of conveying thoughts, consists of prayers and praise embodied in metrical hymns. Popularly, *mantras* now refer to a particular combination of sounds, or words, whose recitation is expected to bring about certain specified results. *Japa*, which is meditative, or repeated, utterance, whether articulate or mental, is an important complement of *mantra-siddhi*, realisation through *mantras*. Those *mantras* which consist of merely one letter are known as *Pinda*, of two letters *L-rtari*, of three to nine letters *Bija-Mantra*, and 10 to 20 letters as *Mantras*, and more than 20, as *Mala-Mantra*, a garland of *mantras*.

Mantra Shastra is the science dealing with their nature and method of practising them to obtain the expected results. *Mantra-Siddhi* not only enables various *yogic*

accomplishments or attainment of psychic powers, but many phenomena of trivial nature can also be produced by it. The results are based on the relationships between vibrations, forms, and consciousness. Each letter and syllable of Sanskrit is associated with certain specific powers rooted in the highest plane of the solar system and can work on all the planes constituting it provided the *mantras* are correctly pronounced and the receiving agent is appropriately purified and prepared for the purpose. In a Puranic story, it is mentioned that Vritri, the Serpent Naga and an enemy of Indra, pronounced a *mantra* with wrong intonation and killed himself, instead of his enemy.

Mantra Yoga has 16 steps finally leading to *Samadhi*, the highest form of meditation. Many *mantras* even change the nature of one's objective environment and produce miracles. *Tantric* literature is full of *mantras* capable of producing such results. The possibility of using *mantras* for undesirable objectives is dealt with under Black Magic.

Mantras are of three kinds, viz., *Sattwic* (q.v.), *Rajasic* (q.v.), and *Tamasic* (q.v.). Those *mantras* are the best which are practised with pious thoughts for pure altruism and *Sattwic* results. Ordinary *mantras* are employed for ethically approved purposes, such as for gaining health, erudition, liberation, and other religious goals. *Mantras* practised for material gains, such as power, position, wealth, and children, are of the worst kind. The silent repetition of *mantras* is more effective than their loud utterances, yet the purely mental repetition has the highest effect. *Mantras* intoned with full

understanding of their meaning and comprehension of the mechanism by which they produce results is the best method of deriving full advantage of the subtler powers contained in a *mantra*.

MANU

[From the root *man*, pronounced *mun*, to think.] The man. This name belongs to the mythological progenitors of mankind and rulers of the earth, each of whom holds sway for a *Manvantara* (q.v.). In Puranic stories, the first Manu was Swayambhuva, the self-existent, sometimes identified with Brahma himself. Yet it is said that Brahma divided himself into Manu and Shatrupa, one a male and another a female, for initiating sexual generation. It was done so after the Virgin Ascetics, the Kumaras (q.v.) and others, whom Brahma had created for manifestation, refused to do so. In the *Bhagavad Purana*, Swayambhuva Manu begot two sons, Priyavrata and Uttanapada, and three daughters, Akuti, Devahuti, and Prasuti, who were married to Ruchi Prajapati, Kardam Rishi, and Daksha Prajapati, respectively. Priyavrata was assigned the responsibility of protecting the universe; Uttanapada fathered Dhruva (q.v.) and others. Akuti gave birth to a couple who personified Vishnu and partially Lakshmi, and Devahuti gave birth to nine ascetics who produced the *Saptarishis*. Dhruva became the Pole Star, and the seven *Rishis* ruled over the seven stars of Ursa Major. Daksha Prajapati had 16 daughters from Prasuti and 60 from his another wife Asikni.

During each *Kalpa* (q.v.), 14 Manus reign. The present *Varaha Kalpa* began with Vishnu taking *Avatara* (q.v.) in

the form of a boar when he retrieved the earth from deluge. So far 6 Manus have reigned. The present Vaivasvata Manu is the 7th one. The 6 preceding Manus were Swayambhuva, Swarochisha, Auttami, Tamasa, Raiwat, and Chakshusha. Swarochisha was the son of Agni, Auttami was the son of Priyavrata who was the eldest child of Swayambhuva Manu. Tamasa was a brother of Auttami and had saved the destruction of the *Vedas*, for which he is also known as Vaidhritha. During the period of Tamasa Manu, Vishnu saved the elephant which remembered him in utter desperation when it was caught by a crocodile and was unable to save itself. The 5th Manu, Raiwat, was also a brother of Tamasa. The churning of the ocean had taken place during the period of Chakshusha. Vaivasvata Manu is a son of Vivaswana, Sun. In the present period, Aditya, Vasu, Rudra, Vishwadeva, Marudagana, Ashwini Kumaras, and Ribhu are important deities, and Purandar is the name of present Indra. The 7 regents or the *Saptarishis* during the reign of Vaivasvata Manu are Kashyapa, Atri, Vashista, Vishwamitra, Gautama, Jamadagni, and Bhardwaja. Vishnu appeared as *Vamana Avatara* during this *Manvantara*.

According to the *Bhagavad Purana*, the 8th Manu will be Sawarni who would be a manifestation of Ashwini Kumaras. Bali, who is said to have been humbled by Vishnu in his role of *Vamana Avatara* and is presently ruling *Sutala Loka* (q.v.), will be the Indra during this period. The 9th Manu, to be known as Dakshasawarni, will be the son of Varana. The 10th Manu will be **Brahma-Sa** warni, the 11th

Dharma-Sawarni, the 12th Rudra-Sawarni, 13th Deva-Sawarni or Rauchya, and the 14th will be known as **Indra-Sawarni** or **Bhautya**.

Each Manu has a special role to play. Swayambhuva Manu was asked by Brahma to begin generative evolution, religiously maintain the well-being of the earth, and worship God by religious sacrifices, *Yajnas*. Swayambhuva Manu got the nebulous globe concretised, divided it into seven seas and seven continents and made proper arrangements for their progress and development. Since the very beginning, each Manu works in close collaboration with other *Rishis*, *Pitris*, Indras, Kumaras, *Siddhas*, and Prajapatis. They also owe special responsibilities towards ascetics, *Saptarishis*, and planetary deities.

MANVANTARA

The interval between the reigns of two Manus. It consists of 71 Maha Yugas, equal to 306,720,000 years. (See *Kala* for details)

MARA

The embodiment of desire, *Kama* (q.v.).

MARG, NIVRITTI AND PRAVRITTI

Nivritti Marg refers to withdrawal of consciousness from material involvements; on *Pravritti Marg*, the ego gradually gets immersed in the *Mayavic* world of illusion. These two concepts are basic to all Indian teachings. The terrestrial existence provides sensual gratification which increasingly binds the individual to involuntary births and deaths, as well as to frustrations and sorrows. Initial turning point occurs with helplessness experienced at moments of intense pain when the heart bleeds and there is no escape. Increasing

introspection and the growing urge to free oneself from the pain of despair and dissolution induce the individual to delve deeper into the mysteries of nature. At such moments, the reality of the path of withdrawal dawns on him. He begins to lead a life of righteousness and controls his involuntary responses. New realities begin to dawn on his consciousness. The path of spiritual unfoldment, over a number of years, takes the individual towards his deliverance. When he consciously begins to establish voluntary control over his life, he is placed on the path of withdrawal. His spiritual teacher, at the inner plane of his psyche, takes control over him. Many mystic experiences begin to take place in him. His life becomes very intense. Often his nervous and psychological strain increases. Yet there is much satisfaction on higher levels; a sense of fullness and purpose in life takes sway over him.

MARGI GATI

Accelerated direct motion.

MARICHI

A ray of light. One of the mind-born (q.v.) sons of Brahma. The father of Surya, Sun, and the direct ancestor of Mahakashyapa. The Northern Buddhists at the Yogacharya School see in Marichi a Bodhisattva. Marichi is the chief of the Marutas (q.v.) and one of the seven great *Rishis*.

MARS

See *Kuja*.

MARTAND

Literally means the dead egg; Sun. The Puranic stories describe that when the 8th Sun was born, Aditi (q.v.) thought him to be a lifeless egg, so the name of Martand was assigned to him. A bird produced from

seemingly lifeless egg. A Vedic name for Sun, Aditya, the Sun-God.

MARUD YOGA

A planetary combination formed by Jupiter in a trine house from Venus, Moon in 5th from Jupiter, and Sun in a cardinal house in respect with Moon. The combination makes the person very rich and a successful businessman.

MARUTA

The storm god. The 49 sons of Diti (q.v.) who are also said to be the sons of Rudra and brothers of Indra, sons of the ocean, sons of heaven, and sons of the earth. They are armed with lightnings and thunderbolts, and ride on the whirlwind and direct the storm. The Marutas, according to Aurobindo, represent the progressive illumination of human mentality, until from the first obscure movements of mind which only emerge out of the darkness of the subconscious, are transformed into an image of the luminous consciousness of which Indra is the *Purusha*, the representative being.

MASCULINE SIGNS

Odd signs of the zodiac, viz., Aries, Gemini, Leo, Libra, Sagittarius, and Aquarius.

MATRI KARAKA

The planet which indicates the relationship of the individual with his mother. It is important especially in Jaimini astrology. It is worked out as follows: the longitudes of planets in different signs are arranged in descending order after discarding the value (in degrees) of the sign. In this sequence, the planet fourth in order is known as *Matri Karaka*; the first one is *Atma Karaka*, the second one *Amatya Karak* (family relations), and the third one *Bhratri Karaka* (brothers). In Parashari astrology,

Moon is universally considered as the *Matri Karaka* planet.

MATSYA YOGA

A planetary combination formed by **malefics** and **benefics** both occupying the 5th house, **malefics** in ascendant and in 9th house, and a malefic in either the 4th or the 8th house **from** the ascendant. A person born under this combination is compassionate, religious, intelligent and renowned. He becomes a renowned astrologer also.

MAYA

Illusion, deception. Illusion personified as a female of celestial origin; creative illusion. Sometimes identified with Durga (q.v.) as the source of spells, or as a personification of the unreality of worldly things. In common parlance, *Maya* stands for wealth, women, and transience. In Vedanta, it is the matter which veils spirit. Sankaracharya **stated** that everything from *Mahat* (q.v.), cosmic intelligence, which is the first to proceed from *Prakriti* (q.v.) down to the gross physical body is the effect of *Maya*. It always exists with *Avidya* (q.v.), ignorance. Blavatsky considers *Maya* as the cosmic power which renders phenomenal existence and the perception thereof possible.

Maya was also a *Daitya* who was the architect and artificer of the *Asuras* (q.v.). He dwelt in Devagiri mountains, not very far from Delhi. His chief works were in the neighbourhood of that city where he worked for men as well as *Daityas*. He also built a palace for the Pandavas (q.v.).

MEDANIYA, OR STATE ASTROLOGY

Astrological predictions relating to the state. It deals with prosperity or decline, affluence or penury, foreign

invasion, internal strife and such other details connected with the destiny of the government.

MEENAM/PISCES

The 12th sign of the zodiac extending from 330° to 360° of the longitude. It is a feminine sign ruled by Jupiter and considered watery in element, mild in temperament, phlegmatic in bodily humour, *Brahmin* by caste, strong during night, and related with the northern direction. It is symbolised by a pair of fishes. Venus is exalted at 27° of it and Mercury debilitated at 15°. The sign represents the feet of *Kala Purusha* (q.v.).

Pisces makes an individual work for humanity in general, and to rise above the common folk. He is never satisfied with his conditions. In adverse relationship with Mercury, Pisces makes the individual neurotic, cynical, and psychologically unbalanced. In special relationship with Venus, it produces the worst trials for the individual, especially from women, worldly pleasures, and drugs. *Syn: Anthya* (end), *Matsya* (fish), *Pritharoma* (fish), *Prithujugma* (double fish) and *Jhasa* (warmth as well as a large fish).

MERCURY

An inferior planet like Venus since it is closer to Sun than Earth. Its mean distance from Sun is 60 million km, and its diameter is 4,850 km. Its axial rotation is the same as its sidereal period so that the same hemisphere is always presented to Sun. There are regions of permanent night on it, however there is a zone in between permanent night and permanent day, over which Sun appears to rise and set but no life is expected there.

Mercury is said to own Gemini (q.v.) and Virgo (q.v.); it is debilitated

in Pisces at 15°. It is friendly with Sun, Venus, and Rahu, and is inimical with Moon, neutral with Mars, Jupiter, and Saturn. Sometimes Saturn is considered friendly with it. The proximity of Sun adds special significance to the planet. It is never more than 60° away from Sun. Unless it is too close to Sun, when it is considered combust thus depriving itself of its inherent qualities, an association between Mercury and Sun leads to *Budha-Aditya Yoga* (q.v), which sharpens intellect. The occultists place much significance on this association as it, according to them, exalts the status of Mercury among the heavenly bodies. Blavatsky refers to this phenomenon as important so as to make Mercury the most eloquent and the most wise of all gods (SD. III. 41). The *Puranas* describe it as a son of Jupiter as well as of Moon. Soma, the presiding deity of Moon, had abducted and impregnated Tara, the wife of Jupiter, who gave birth to Mercury. It had led to a war in heaven between the gods and the demons, and natural balance was restored only at the intercession of gods. Jupiter also accepted Mercury as his own son. Other Puranic stories refer to Mercury's changing sex several times and begetting several offspring both as a male as well as in a female form.

In predictive astrology, Mercury represents intelligence, commerce, and one's own brothers. It has a tremendous adaptive capacity. It has the most suitable aptitude for ministerial and diplomatic assignments. In yogic literature, Mercury is said to be connected with *Vishudhi Chakra*.

Syn: *Budha* (learned), *Chandraputra* (son of Moon), *Jna* (the sentient soul, a wise person), *Saumiya* (graceful),

Boodha (instructor, informer), and *Atidirgha* (very enduring).

MERU

The cup, or lotus-vessel, whose each leaf is a *Dwipa* (island); the mystic mount, the house of gods. The *Puranas* describe the height of Meru mountain as 84,000 *yojanas*, 16,000 *yojanas* of which are rooted in Earth.

Meru is a name of a mythical mountain supposed to function as the centre, or navel, of Earth where *swarga*, or the abode of gods, exists. Geographically it is described as an unknown mountain situated north of the Himalayas. Traditionally, **Meru** is the 'Land of Bliss', existing since the earliest Vedic times. It is also referred to as *Hemadri*, the golden mountain, *Ratnasanu*, 'the jewel peak', *Karnikachala*, lotus mountain, and *Amaradri* or *Deva Parvata*, signifying the mountain of the gods.

MITHUNA/GEMINI

The 3rd sign of the zodiac extending from 60° to 90° of it. It is ruled by Mercury and is symbolised by a man and a woman in close embrace, the male depicted with a mace and the female with a harp. Gemini is a masculine sign. It is airy in element, fierce in temperament, green in colour, and related with the western direction. It belongs to the servicing class. Gemini is powerful during daytime and is said to dwell mainly in forests. It represents conflict, polarisation, an urge for sensual experience, and intellectual curiosity. In *Kala Purusha* (q.v), Gemini represents his neck, the upper portion of the chest and shoulders. It is his courage and valour as well as the impediments and difficulties on the path of evolution.

Gemini makes the individual self-centred, calculative, and fond of idealistic pursuits. In Yogic literature, it is considered the bridge as well as the separating agent between spirit and matter. In religious scriptures, the sign is represented by *Ardhanareshwara*, the deity having half female and half male body making together the unity.

Syn: *Nriygya* (a human couple), *Dwandva* (conflict, a pair of animals of different sexes, a fight between two persons), *Yama* (to restrain; the god of death; a twin), and *Yuja* (a yoke).

MITRA

An ally, a Vedic deity, usually associated with Varuna, a regent of the ocean and of the western direction. *Mitra* in the Vedic pantheon was one of the seven earliest Adityas (q.v.) presiding over day, calling all to activity, beholding all with an unwinking eye, sustaining earth and sky. *Mitra* is the presiding deity over *Anuradha*, the 17th asterism, and Varuna is that of *Saathisag* (q.v). Aurobindo states that *Mitra* is the harmoniser, the builder, the constituent light, the god who effects the right unity, of which Varuna is the substance and the infinitely self-enlarging periphery. (*SoV*, p. 456.)

MOKSHA

Liberation; release; escape from the involuntary chain of births and deaths. It also indicates the 'liberation' of an eclipsed planet. In Vedanta, *Moksha* represents a post-mortem state of rest and bliss of the soul; the same as the Buddhist concept of *Nirvana*. Saturn is the *Moksha-Karaka*, or the liberating planet. Among the asterisms, *Rohini*, *Mrigasirsha*, *Uttar Phalguni*, *Hastha*,

Purva Ashada, *Uttara Ashada*, and *Revati* have *Moksha* as their primary motivation.

MONAD

The unity; the *One*. The one indivisible self which is the source of the objective, sevenfold human beings. A seed of the divine 'tree of life', containing within itself the potentiality of all the powers of that parent tree. In religious literature, it refers to the divine spark, from which all manifestation emerges. In human beings, it represents the unified triad, viz., *Atma-Buddhi-Manas*, or the duad viz., *Atma-Buddhi* which stands for the immortal part of man.

MOOLAM

The root; the lowest edge or extremity of anything; a beginning; the foundation. The 19th asterism extending over 240° 00' to 253° 20' of the zodiac. It is ruled by Ketu. Its presiding deity is *Nritti*, the goddess of destruction. The asterism is symbolised by the elephant's goad or prod, as well as by a lion's tail. It is classified butcher by class, dog by species, demon by temperament and human by animal type. It is motivated by *Kama*, the desire for sensual pleasure. It activates the basic urge for liberation.

MOOL PRAKRITI

Primordial matter. The original root, the germ, out of which all manifestation emerged. It is the *Para-Brahmic* root, the abstract deific feminine principle, undifferentiated substance, *Akasha* (q.v). Literally, it means the root of nature (*Prakriti*), the manifest universe.

MOOL TRIKONA

Root trine. The sign assigned to a planet where its benefic strength is

greater than in its own sign but less than in its exalted position. *Mool Trikona* positions of different planets are as follows: Sun-Leo first 20°; Moon-Taurus 3° to 30°; Mars-Aries first 12°; Mercury-Virgo 16° to 20°; Jupiter-Sagittarius first 10°; Venus-Libra first 15°; Saturn-Aquarius first 20°.

MOON

See *Chandra*. A satellite of Earth; is astrologically considered a planet. Situated at a mean distance of 238,840 miles from Earth, its mass is 1/81 of that of Earth, and its diameter is around 1/4 that of Earth. Its revolution period is 27 days, 7 hours, 43 1/4 minutes, which is also its axial rotation period. About 41 per cent of its surface is never visible from Earth.

Moon has no light of its own. Its visibility depends upon reflected sunlight. Throughout the world, many mythological stories have arisen about Moon (cf. *IEA*, *MSVA*). They all relate Moon with mind, awareness, poetic vision, and meditative illumination. Occultists and *Tantrics* have been greatly interested in its different phases and varying astronomical situations so as to harness the influences flowing from it.

According to Puranic stories, Moon arose from the churning of the ocean. The crescent is placed on the forehead of Lord Shiva. The *Puranas* also speak of Soma's, the presiding deity of Moon, abducting Tara, the wife of Brihaspati (Jupiter), which resulted in the birth of *Budha* (Mercury). Moon was married to 27 daughters (the asterisms) of Daksha Prajapati but he was extremely fond of Rohini (the asterism where Moon gets its exaltation).

The *Vedas* say that Moon carries the golden rays of Sun. In Blavatsky's *Secret Doctrine*, Moon is described as the 'Insane Mother'. In the planetary hierarchy, Sun is the king and Moon is the queen.

Moon owns Cancer, is exalted in Taurus, debilitated in Scorpio, and its *Moolatrikona* position is in between 4° and 30° of Taurus. It is friendly with Sun and Mercury, and is neutral with Mars, Jupiter, Venus, and Saturn. It is seriously afflicted by the nodes; Ketu in association with Moon intensifies the perversity of a person and Rahu arouses suicidal tendencies.

Moon is the cosmic mother. Solar energy incubates under her care prior to its being concretised in material form. There is a close relationship between Moon and the growth of lifeforms on earth. The procreative processes of plants, animals, birds, and human beings are deeply affected by Moon. Our emotional responses, and intellectual capabilities are closely linked with it.

In predictive astrology, Moon plays an important role. Its birth-time placement in an asterism determines the planetary rulership over the individual. (See *Dasa*) If Moon suffers from *Kemadruma Yoga* (q.v.) or from *Sakat Yoga* (q.v.), the person suffers throughout his life. The presence of *Gaja Kesari Yoga* (q.v.) makes Moon highly auspicious. The auspicious nature of Moon is greatly strengthened by the occurrence of *Anapha* (q.v.), *Sunapha* (q.v.) and *Durudhara Yoga* (q.v.). If *Adhi Yoga* is present in relation with Moon, the person becomes very prosperous.

Moon is the protective, motherly influence which guides life at different phases of growth and

development. It provides periodicity to existence and the capacity to merge with the Life Universal. Related with *Ajna Chakra* (q.v.), Moon enables *yogis* to attain enlightenment.

MRIDANGAM

A kind of drum or tabor. The symbol representing *Dhanistha* asterism.

MRIDU VARGA

Benefic situation of Mercury.

MRIGA YOGA

A planetary combination formed by the placement of *Navamsa* lord of the 8th house in an auspicious sign along with some auspicious planet, and the lord of the 9th house in exaltation. It makes the individual respected, rich, immensely charitable, and powerful in personality.

MRIGASHIRSHA

The 5th asterism extending from 53° 20' to 66° 40' of the zodiac. It is ruled by Mars. It is classified as farmer by class, serpent by species, godly by temperament, first half as quadruped and the second half as human by animal type. It is related with the southern direction. Its presiding deity is Soma, the god of the mystic nectar. Its primary motivation comes from *Moksha*, liberation. The asterism provides great sensitivity and enables the individual to receive inner enlightenment.

MRITYU

Death. A name of Yama, the god of death.

MRITYU KARAKA

Producer of death. Saturn is *Mrityu Karaka* planet. (See *Karaka*)

MUDDA DASA

A system of planetary rulership primarily used in *Tajaka* system (q.v.) of astrological prediction, related with progressed horoscopes. It is a

system very different from the one used in the *Parashari* system, which is the most popular system prevalent presently under the Vedic or Hindu system of astrological prediction, though both of them base themselves on birth asterism for the calculation of planetary rulership.

Under this system, the number of birth year, i.e., the age of the person in years is added to the serial number of the asterism at birth. From the sum, 2 is subtracted, and the result is divided by 9. The remainder indicates the planet ruling over the specific birth year.

1 = Sun; 2 = Moon; 3 = Mars; 4 = Rahu; 5 = Jupiter; 6 = Saturn; 7 = Mercury; 8 = Ketu; and 9 = Venus. Planetary duration and the sequence is given below:

Sun = 8 days; Moon = 1 month; Mars = 21 days; Rahu = 1 month and 24 days; Jupiter = 1 month 18 days; Saturn = 1 month and 27 days; Mercury = 1 month and 21 days; Ketu = 21 days; and Venus = 2 months.

MUHURTHAM

The moment. An auspicious moment for starting an enterprise. In classical (archaic) reckoning, one *muhurtham* is equal to 12 *kshanas*, while one *kshana* consists of 30 *L-las*. One *L-la* is equal to 30 *L-sthas*, while one *L-stha* equals 18 winks of the eyelids. In present-day astronomical calculations, one *muhurtham* equals 48 minutes.

MUKUTA YOGA

A planetary combination formed by Jupiter in the 9th house from the sign occupied by the lord of the 9th house, a benefic posited in the 9th house from Jupiter and Saturn in the 10th house from the ascendant. A person born in this combination possesses farms and forests, becomes a leader

of tribal people, and is erudite. He is learned, yet cruel by temperament. His prosperity begins quite early in life.

MULADHARA

An energy centre, *chakra* (q.v.), located at the base of the spinal cord. It is said to radiate energy in four channels, making the cornucopia like a disc which appears divided into four sections with a hollow space in between them. When activated fully, it is fiery orange-red in colour; an orange-red ray flows from it to the generative organ, energising sexual urge. It also enters the bloodstream and sustains the heat of the body. It is the seat of *Kundalini Shakti* (q.v.).

MUMUKSHATTWAM

The urge to strive for emancipation from the cycle of births and deaths, and the bondage of *L-rma* (q.v.). Sankaracharya considers it one of the three rare attributes attained only by the grace of gods, the other two being humaneness (*Manusyatwam*) and the protective guidance of the Adepts (*Maha-Purusha Ashraya*). [See also, *Moksha*]

MUNDANE ASTROLOGY

The branch of astrology which deals with matters relating to the state or the nation collectively. It deals with events such as war, pestilence, famine, inter-party rivalries, rebellion, emergence of dictatorship and such other general matters.

MUNTHA

A concept used in *Taj oka* (q.v.) for determining planetary rulership at any period of life. It is needed in

annual horoscopy. *Muntha* is worked out in relation with the ascendant sign at birth. The number of years elapsed since birth is added to this sign number and the sum is divided by 12, the quotient is ignored and the remainder gives the sign which *Muntha* occupies during the year in the natal chart. It is treated like a planet for annual predictions.

MUSARIFA

Another name of *Isarafa Yoga* (q.v.). A planetary combination in *Tajaka* (q.v.). It is produced if slow and fast-moving planets are near each other but the fast-moving planet is ahead, even by a single degree, of the slow moving one. Malefic planets thus involved destroy auspicious effects present in the chart, while the benefics augment the results.

MUSALA YOGA

A planetary combination formed by all planets placed in fixed signs (q.v.), or alternatively, Rahu in the 10th house, the lord of the 10th house in exaltation and aspected by Saturn. It makes the person born under it very rich with immovable assets. He becomes an advisor to the government or a powerful commercial organisation; he occupies a high status in administration.

MUTABLE SIGNS

They are also known as *Dwiswabhava Rasis* or common signs. These signs are Gemini, Virgo, Sagittarius, and Pisces.

MUTHASHILA

Another name of *Ithashala* (q.v.).

NABHASA YOGA

A group of 32 planetary combinations **classified** in 4 categories depending upon their commonality, viz., *Akṛiti* (shape)-20 combinations, *Sankhya* (number)-7 combinations, *Ashraya* (dependence)-3 combinations, and *Dala* (petal)-2 combinations.

NABHI

Any navel-like cavity; a point of concentration, or of focus. According to the *Puranas*, the grandson of Priyavrata, son of Agnidhara and the father of Rishabha; it is also a name of Bharat who gave his name to Bharatvarsha, the present-day India. In Yogic literature, *Nabhi* is the seat of *Manipur Chakra*, the energy centre located in the solar plexus.

NABHI YOGA

A planetary combination formed by Jupiter in the 9th house, lord of the 9th house in the 11th from Jupiter, i.e., 7th **from** ascendant, and Moon associated with Jupiter. The combination bestows on the individual born under it auspicious events in **life**, especially after the age of 25 years; he also receives many honours from the state and accumulates huge wealth.

NADA

Sound; cosmic vibrations. A mysterious integrated state of vibrations from which all other vibrations are derived. The primeval sound at the root of all manifested system. It is **also** called *Shabda Brahma* which means Reality considered as Sound.

NADIS

Arteries. Three of these, viz., *Ida*, *Pingla*, and *Sushurnna* intertwine

around the spinal column. These are activated in yogic practices to arouse *Kundalini* (q.v.). These arteries are activated and blocks removed by *Pranayama* (q.v.) to obtain *siddhis* (q.v.).

NADI GRANTHAS

Treatises compiled by ancient sages giving prognostications relating to different individuals. These treatises have recently come to light and become accessible to common man. Written on ancient palm leaves, they were deposited in ancient temple vaults. They are also known as *Samhitas*.

Some important *Nadi Granthas* are known as *Guru Nadi*; *Sukra Nadi*; *Markandeya Nadi*; *Nandi Nadi*; *Suka Nadi*; *Sudha Nadi*; *Saraswati Nadi*; *Dhruva Nadi*; *Satya Nadi*; and *Chandra Nadi*. Among these *Sukra* and *Dhruva Nadis* are important ones; they give fairly accurate life history.

NADIR

Antipodes. Fourth house in a natal chart represents Nadir.

NAGA

A serpent. A sect of Indian sages roaming naked; they are believed to have acquired occult attainments due to their severe penance. Nagas are also fabulous dragons with a human face and the body of a serpent. They are said to dwell in *Fatala LoL* (q.v.) and are custodians of esoteric wisdom. Ancient sages with spiritual wisdom were also known as Nagas.

NAGA LOKA

Fatala (q.v.). The realm where the Naga serpents dwell.

NAGA YOGA

A planetary combination formed by the lord of the *Navamsa* sign of the 10th house lord occupying the 10th house along with the ascendant lord. An individual born under it receives his education specially after the age of 16 years. He finally receives state honours and riches. By temperament he is polite.

NAGENDRA YOGA

A planetary combination formed by the placement of the lord of 9th house in 3rd house aspected by Jupiter. It makes the individual physically well proportioned, good-natured and learned. His prosperity increases after the age of 6 years.

NAIDHANA

Seventh asterism from the birth asterism.

NAIMITIKA

Destruction of all creation and of all lives that have a form, but not of the essence which remains in status *quo*, till the new dawn in *Brahma Ratri*, the night of *Brahma*. (See *Kalpa*)

NAISARGIKA BALA

Inherent strength of a planet as distinguished from Kala Bala or temporal strength.

NAISARGIKA DASA

Number of years assigned to different planets which is taken into account specially in the determination of one's longevity under certain methods of its calculation. Years allotted to different planets under it are as follows:

Moon: 1 year; Mars: 2 years; Mercury: 9 years; Venus: 20 years; Jupiter: 18 years; Sun: 20 years; and Saturn: 50 years.

NAKSHATRAS/ASTERISMS

Constellations, each spreading over 13° 20' of the zodiac. Twenty-seven

asterisms are identified, each with distinct attributes. (See *Asterisms*)

NAKSHATRA, MAHA

Asterisms, viz., Anuradha, Mrigashirsha, Swati, and Makkha. Their presence as birth asterism in any of the partners for marriage counteracts all inauspicious incompatibilities.

NAKTYA YOGA

A planetary combination used in Tajaka system. It relates to the relationship between planets with different motions in close association. If the lord of the ascendant and the lord of the house whose result is being studied do not have mutual aspect but there is a fast-moving planet in between them, then the fast-moving planet in between them transfers the benefic influence of the anterior planet to the forward one.

NALA

The 50th year in the cycle of 60 *Samvatsara* (q.v.). It is ruled by Rudra. A person born during the year is surrounded by offsprings, relatives and friends. He is greedy, quarrelsome, and afflicted with sorrow and deprivations.

NALA YOGA

A planetary combination formed by the exaltation of the lord of the *Navamsa* sign in which the lord of the 9th house is placed and is in association with the ascendant lord. It makes the individual powerful after 7 years of age. He receives many state honours and is interested in the scriptures.

NALIKA YOGA

A planetary combination formed by the placement of the lord of the 5th house in the 9th house while the lord of the 11th house occupies the 2nd house along with Moon. The combination makes the individual very

creative and an excellent orator. Many heads of state pay respect to him.

NANDAN

Twenty-sixth year in the cycle of 60 *Samvatsara* (q.v.) ruled by Vishnu. A person born during this year is loving in disposition, supportive to his family members and honoured by the state.

NANDA YOGA

A planetary combination formed by two planets in each of the two signs and one planet in each of the three signs. It bestows affluence and long life.

NANDI

Bull of Lord Shiva. The *Vayu Purana* describes it as a son of Kashyapa (q.v.) and Surabhi. It symbolises the second zodiacal sign, Taurus, and stands for Procreative potential. Before entering a temple of Lord Shiva, the devotees are required to pay obeisance to it.

NARADA

A **divine** sage, a *Devarishi*. One of the mind-born sons of Brahma (q.v.). Narada, like the other Kumaras (q.v.), refused to participate in generative creation.

He was the inventor of the veena, the lute, and is regarded as the celestial singer. He was a great devotee of Krishna. His *Bhakti Sutras*, the aphorisms of devotion, are still considered a classic for devotees on *Bhakti Marg*, the Path of Devotion, important for self-enlightenment and liberation.

Narada, for his refusal to obey Brahma, was cursed that he could not stay for more than a few moments at any place though he had the freedom to move wherever he liked, including the *Deva* as well as *Fatala LoL.s*. He was a messenger of gods to men and vice versa.

Narada is said to promote discord wherever he goes, but the ultimate object of the disturbances thus caused is to reveal either some Divine truth or to produce some psychological orientation in the life of the person concerned so as to make him spiritually advanced.

NARAKA

Infernal region, the hell. A place of torture where the souls of wicked persons are sent. Manu enumerated 21 kinds of hells.

It is also the name of an *asura*, a demon, who was a son of Earth and had stolen the earrings of Aditi (q.v.).

NARAYANA

The son of Nara, the original or the primeval man. The creator of Brahma (q.v.); he was called Narayana because the waters (*nara*) were his first *ayana*, the place of motion and rest.

A name of Vishnu, the primordial saviour. (See *Vishnu* and *Avatara*)

NASIR YOGA

A planetary combination formed by the ascendant lord and Jupiter placed in the 4th house, Moon associated with the lord of the 7th house, and the ascendant **aspected** by a benefic. An individual born under this combination is very charitable, rich, well-proportioned yet stocky in constitution. He gains repute after the age of 33 years.

NATARAJAN

Dancing form of Lord Shiva.

NAU YOGA

A planetary combination formed by all planets occupying consecutively the first seven houses without any gap. It makes the individual earn his livelihood from professions connected with navigation, fishing, import-export, and international commerce.

NAVAMSA

One-ninth division of a sign. Planetary position in these divisions significantly affect the disposition of planets in the natal chart. Each of these divisions is ruled by a planet which need not be identical with the planet **owning** the sign. If a planet occupies the same sign in the natal and the *Navamsa* charts, it attains great benefic power and is known as *Vargottama*.

NAVARATNA

Nine precious stones, viz., ruby, related with Sun; pearl, related with Moon; coral with Mars; cinnamon ruby or hessonite, also known as *gomedh*, related with Rahu; yellow sapphire or oriental topaz, also known as *pushpa-paraga* or *pokharaj*, related with Jupiter; blue sapphire or *neelam*, with Saturn; emerald or *panna* with Mercury; Cat's Eye with Ketu; and diamond, related with Venus.

NEECHA

Debilitated (q.v.).

NEECHABHANGA RAJA YOGA

The planetary combination for the cancellation of adverse effects of a debilitated planet. The cancellation enables the person to attain the status of a king. The combination is formed in several ways, such as (i) a planet at birth in its depression has the lord of that sign, or that of its exaltation sign in a cardinal house either with respect to ascendant or Moon sign; (ii) the lord of the *Navamsa* occupied by the depressed planet at birth posited in a cardinal house, or in a trine house with respect to the ascendant while the ascendant lord itself is in a *Navamsa* owned by a movable sign.

NIDANA

[Nidana = A rope for tying up a calf]. The first or essential cause. Diagnosis of a disease. According to Buddhism,

the 12 causes of finite existence, each one arising out of the other progressively are *Avidya* (ignorance), *SamsL-ra* (proclivities), *Vijnana* (consciousness), *Namarupa* (name and form), *Chadyatana* (the senses and their objects), *Sparsha* (contact), *Vedano* (feeling), *Trishna* (**thirst**), *Upadana* (clinging), *Bhava* (**becoming**), *Jati* (caste, birth-categorisation), and *Jaramaranam* (old age and death).

NIDHI

Treasure; that which is considered as precious. Nine *Nidhis* in the safe custody of *Kubera* (q.v.) are *Mahapadma* (Divine lotus), *Padma* (Lotus), *Shankha* (Conch-shell), *MaL-ra* (Crocodile), *Kachhapa* (Tortoise), *Mukund* (Quick silver), *Kund* (Jasmine), *Neelam* (Blue sapphire), and *Kharva* (a Dwarf). Each of these has a guardian spirit and is worshipped by the *Tantriks*.

NIRAYANA SYSTEM

Fixed or sidereal zodiac. It does not take into account the degree of precession in fixing the position of planets. This is the system used in oriental or Vedic astrology.

NIRGUNA

Without attributes. The Supreme Being devoid of any quality.

NIRMANKAYA

Literally, a 'transformed body', yet it is a state not having any objective existence. As a *Nirmankaya*, the man leaves behind him only his physical body, and retains every other 'principle' save the *L-mic* one because he has annihilated this for ever from his nature, during life, and it can never be resurrected in his post-mortem state.

The third great vesture in northern Buddhism assumed by Buddhas who would reincarnate to save the world.

The path of those adepts who remain the Guardian Wall of humanity. They do not give up their permanent atoms (nuclei of the bodies which operate on different planes), so that they can, when needed, appear into physical form at will. This term is also used loosely for the whole hierarchy of adepts who remain in physical form to help and guide the world.

NRITTI

Death and destruction personified as a goddess. Regent of the south-western quarter. The presiding deity of *Moolam*, the 19th asterism.

NIRUKTA

Vedic glossary of difficult words. The only work of the kind now known is that of Yaska, a predecessor of Panini, the Sanskrit grammarian. *Nirukta* consists of three parts, viz., (i) *NaighantuL*, a collection of synonyms; (ii) *Naigama*, a collection of words peculiar to the *Vedas*, and (iii) *Daivata*, words relating to deities and sacrifices.

NIRVANA

Liberation from the cycle of involuntary births and deaths. Reunification with the Supreme Spirit. In Buddhism, absolute extinction of the individual from his earthly existence and merging the individual's separate consciousness with the universal life force. In Vedantic philosophy it corresponds to *Kaivalyam*.

NISHEKHA LAGNA

The ascendant of the moment of impregnation leading to conception.

NOCTURNAL SIGNS

The zodiacal signs powerful during night. The first four zodiacal signs

from Aries, and the 9th and 10th signs are nocturnal ones whereas the others are diurnal signs.

NRIPA YOGA

A planetary combination formed by the lord of *Navamsa* sign of **ascendant** associated with the lord of Moon sign and the lord of the 10th house **aspecting** it. An individual born under this combination occupies a very high status in society and is much renowned. The *Yoga* fructifies early in life.

NUTATION

It is that part of the processional motion of the pole of Earth's equator which depends upon the periodic motion of Sun and Moon in their orbit round Earth. The periodic oscillation observed in the precession of Earth's axis and the precession of the equinoxes. It is periodic in nature equal to a 19-year cycle.

NYASA

Assignment of various parts of the body to different deities usually accompanied with prayers and corresponding gesticulations.

NYAYA

[Justice]. One of the six systems of Indian philosophy founded by Sage Gautama (not to be confused with Gautam Buddha). A system of philosophy based on logical deductions based on a complete set of syllogisms. It consists of *Pratigya* (promise), *Hetu* (causation), *Udaharana* (example), *Upanaya* (application of special case in question), *Nigamana* (quotation of a word from the *Vedas*, or the conclusion of a syllogism, deduction).

OBHAYACHARI YOGA

A planetary combination formed by planets, other than Moon, situated on both sides of Sun. It makes the individual well-proportioned, handsome, skilled and effective in many undertakings, full of enthusiasm, tolerant, and balanced in approach even to complicated problems. Such a person is affluent like a king, enjoys good health and possesses all good things in life.

OCCULTATION

Eclipse of a heavenly body by another planet.

OJA

Odd, uneven.

OM

A word of solemn invocation. It is used at the commencement of a

prayer, religious ceremonies, and while remembering deities. It consists of three letters *a, u, m*, and is said to contain mystic powers worthy of deepest meditation.

OOCHABALA

Strength assigned to an exalted planet.

ORIENTAL

Easterly. In astrology, it refers to the eastern half of the cusp of the ascendant. The planets situated immediately before the rising Sun. Such planets possess exceptional strength.

OWNERSHIP, PLANETARY

Ownership of zodiacal signs and asterisms by different planets. (See *Planets, Asterisms*)

PADA

Feet; base; quarter.

PADA LAGNA

A term used mainly in Jaimini Astrology (q.v.). It is determined as follows:

Find out the position (the house) in which the lord of the ascendant is posited. Count the number of houses the ascendant lord is posited away from the ascendant sign. The house situated, the same number of houses away from this sign is known as *Pada Lagna*. (See *Arudha Lagna*)

PADMA

Lotus. A symbol of perfection. One of the nine treasures of Kubera (q.v.). A mode of sexual embrace or coitus.

PADMA-NIDHI KARAKA

Venus, the planet producing material prosperity and sensual gratification.

PADMA YOGA

A planetary combination formed by the lords of the 9th house from ascendant and from Moon situated together in the 7th house from Venus. Individuals born with this stellar configuration are very happy, live in luxury and are engaged in auspicious activities. After the age of fifteen years, they are granted favours by the state and elders.

PAKA RASI

Dvara Rasi (q.v.).

PAKSHIN YOGA

A planetary combination produced by all planets in the 4th and 10th houses. It makes the individual a bearer of messages; he may even be

an ambassador. He would be quarrelsome and always travelling.

PANAPHARA

The houses next to cardinal houses, viz., 2nd, 5th, 8th, and 11th houses.

PANCHA MAHABHUTAS

The five primary elements, viz., *Prithvi* (earth), *Jala* or *Apas* (water), *Tejas* or *Agni* (fire), *Vayu* (air), and *AL-sha* (space or ether).

PANCHA MAHAPURUSHA YOGA

Planetary combinations formed by non-luminaries, viz., Mars, Mercury, Jupiter, Venus, and Saturn in their own sign or in exaltation, occupying a cardinal house. Each of these **nonluminaries** forms the *yoga* singly, and each of them has a separate name and effect. *Ruchaka yoga* is formed by such a placement of Mars *Bhadra* by mercury, *Hamsa* by Jupiter, *Malavya* by Venus, and *Sasa Yoga* by Saturn. They produce the following results:

Ruchak *Yoga*: Strong physique, well versed in ancient lore, conforms to tradition and customs, and becomes famous. Such an individual also becomes wealthy, lives for long, and leads a group of men or an army.

Bhadra Yoga: Strong physique with a lion-like face. The individual is helpful to relatives and attains a high intellectual eminence.

Hamsa Yoga: A righteous person, graceful in appearance, considerate, devoted to gods and higher life, and ritualistic in religious observances.

Malavya Yoga: Essentially a family person, preoccupied with domestic responsibilities and surrounded by

children and grandchildren. He possesses personal vehicle, residential house, and other necessities of life.

Sasa Yoga: Sensuous, occultist, leader of non-traditional and anti-social elements. Fearless and capable of performing arduous deeds.

PANCHA SIDDHANTIKA

An ancient treatise written by Varahamihir on astronomy giving guidelines for working out details of eclipses and similar occurrences. It indicates the effect of planetary ownership of the year, month and day. It discusses the views of several other writers as well.

PANCHA TATTWAS

The 5 elements (See *Pancha Bhutas*). The *Pancha Tattwas* of the *tantriks* are called *Pancha Makaras*; they all begin with M̐-sound, e.g., *Madya* (intoxicants), *Mansa* (flesh), *Matsya* (fish), *Mudra* (money), and *Maithuna* (coitus).

PANCHVARGEEYA BALA

The fivefold strength of planets that depends upon (1) strength of exaltation (*Oochabala*), (2) *Saptavarga Bala* or the sevenfold strength derived from *Rasi*, *Hora*, *DrekL'n*, *Saptamsa*, *Navamsa*, *Dwadasamsa*, and *Thrimsamsa*, (3) Odd-even zodiacal sign position, (4) *Drekkan* position, and (5) House position based on whether the planets are situated in cardinal house having full strength, *Panphara* (q.v.) with half strength, and *Apoklima* (q.v.) having quarter strength.

PANCHSWARA CHAKRA

A table indicating the first letter of one's name and the auspicious or otherwise nature of different lunar *tithis* (dates), days, and asterisms for

him. The table indicates five types of relationships, viz., *Baal* (child)-*swara*; *Kumar* (youth)-*swara*; *Yuva* (adult)-*swara*; *Vridha* (old age)-*swara*, and *Mrita* (dead)-*swara*. The result of any work begun on any date, day, etc., can be predicted according to these relationships.

PANDAVAS

The five sons of Pandu, the king of Hastinapur. They are Yudhishtira, Bhīma, Arjuna, Nakula, and Sahadeva, who were the heroes of the *Mahabharata* (q.v.). They were related to Krishna on their maternal side. Draupadi was their common wife, though some of them had other wives as well. Each of these heroes are also linked with different planetary deities.

PAPAKARTRI YOGA

Malefic planets flanking any house or a planet. It destroys the auspicious nature of the same and imparts malefic influence. The house or the planet thus afflicted does not prosper.

PARAABHAVA

The 40th year in a cycle of 60 *Samvat-sara* (q.v.). It is ruled by Vishnu. Persons born during this year are afflicted with unspecified fear are timid, irreligious, and deceitful.

PARALLEX

Apparent displacement of an observed object due to the difference between two points of view. It occurs due to a celestial body being observed from the surface instead of the centre of Earth; it causes diurnal or geocentric parallex. It may also occur due to an object being observed from the earth instead of Sun, which causes annual or heliocentric parallex (see diagram).

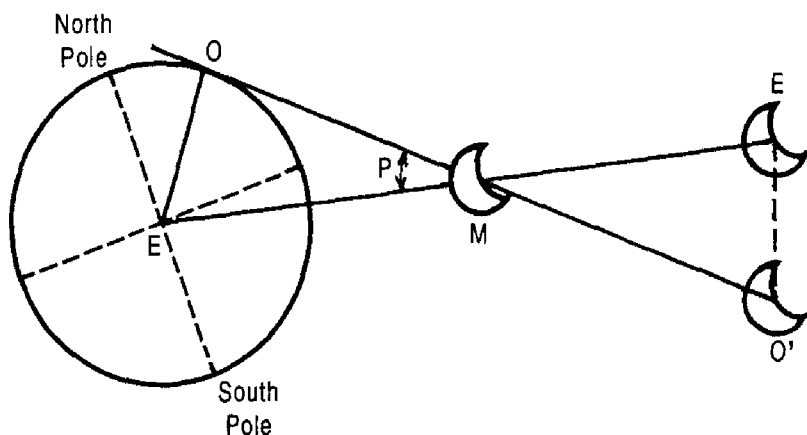


Fig. 7: Parallax (Geocentric) of Moon (M)

P = Parallax; O = Observer; E = Centre of Earth;

M = Actual Position of Moon; O' = Moon as seen by the observer;

E' = Moon as it would appear at E, the centre of Earth

PARASHARA

A patronymic. A Vedic sage to whom many hymns of the *Rig Veda* are attributed. He was a disciple of Kapila, received *Vishnu Purana* from Pulashya, and taught it to Maitreya. He was a writer on Dharma Shastra, a textbook on law. By his relationship with Satyavati, he fathered Krishna Dwaipayana, who was also known as Vedavyasa. Some legends describe Parashara as a son of Vashishtha. Speculations are rife that Parashara, who lived sometime between 1391 and 575 B.C. authored a classic on astrology, presently known as *Brihata Parashara Hora*, besides several other works on the subject.

PARASURAMA

Rama with an axe. A celebrated Brahman warrior, son of Jamadagni, a descendant of Bhrigu. Parasurama was a great devotee of Shiva and was considered the sixth *avatara* (q.v.) of Vishnu. He appeared at the

beginning of the *Treta Yuga* (q.v.). Like his father, Parasurama was anger incarnate, yet he was very obedient to his father. It is said that his father once wanted his wife Renuka to be beheaded because she had entertained an impure thought. None of his sons except Parasurama obeyed him. When his father's anger subsided, he granted Parasurama a boon for his obedience. The kind-hearted son begged that his mother be restored to life (again), which the father granted readily. On another occasion, when the son of Karatavirya killed Jamadagni, Parasurama vowed to extricate the entire Kshatriya race. He is said to have done so twenty-one times. He was defeated by Rama (q.v.). Parasurama is one of the seven *chiranjivis*, the immortals, and is believed to be still performing penance at a (mythical) mountain called Mahendra, where he is supposed to have been visited by Arjuna (q.v.).

PARIBHRAMANA

Rotation.

PARIKRAMANA

Revolution.

PARIDHAWI

The 46th year in the cycle of 60 *Samvatsara* (q.v.). It is ruled by Rudra. Persons born during this year are mentally weak, lethargic, itinerant, and devoted to gods and holy places.

PARIJATA YOGA

A planetary combination related with the position of the ascendant lord. If the lord of the sign where the ascendant lord is situated, or if the lord of the *navamsa* where the lord of the sign in which the ascendant lord is situated is placed in a cardinal or trine house, *Parijata Yoga* is formed. It makes the person born under it a sovereign, destined to be happy during the middle or the later part of his life. Such a person is respected by other kings. He is fond of wars, possesses immense wealth, is mindful of his duties towards the state, and is compassionate in disposition.

PARIVARTAN/ANYONYASTAYA

Exchange of Lords between two zodiacal signs.

PARIVESH

One of the invisible satellites. (See *Dhuma*)

PARIVRAJYA YOGA

Planetary combination for asceticism. Some important ascetic *yogas* are as follows:

- 1) Four or more planets in strength occupying a single house with *Raja Yoga* (q.v.) present in the horoscope. The type of asceticism depends upon the strongest

planet in the combination. Mars produces *Sakyas* who worshipped Devi, the goddess of power; Mercury produces *Jeevikas* who worshipped Vishnu, the preserver of the universe; Jupiter makes the person a *Bhikshu*, a mendicant, professing Samkhya philosophy. Moon makes *Vridhdhas* who believe in Supreme God and go around begging alms with a skull-like pot. Saturn produces *Nirgranthas* who roam naked like the Nagas (q.v.); and Sun makes a person *Vanyasana* who believe in simple living and high thinking, possessing high intellect and is spiritually developed.

- 2) The lord of Moon sign with no aspect on itself, aspects Saturn; or Saturn aspects the lord of the sign occupied by Moon which is also weak.
- 3) Moon occupies *drekkana* (q.v.) of Saturn and is aspected by it. Such an individual renounces the world and mundane relationships.
- 4) Moon occupies the *navamsa* of Saturn or Mars, and is aspected by Saturn. Such a person is disenchanted with mundane existence and leads the life of a recluse.
- 5) Jupiter, Moon and the ascendant aspected by Saturn, and Jupiter occupying the 9th house in the horoscope make a person born in *Raja Yoga* a holy and illustrious founder of a system of philosophy.
- 6) Saturn unaspected by a planet occupies the 9th House and there is *Raja Yoga* in the horoscope. The combination will make the individual enter a holy order and become a lord of men.

PARS FORTUNA/PART OF FORTUNE

A magnetic point as many degrees away from the rising degree of an ascendant as Moon is from Sun for daytime births, counting from Sun in the direction of the signs, and of Sun from Moon for night time births. Pars Fortuna reversed, i.e., counting from Moon to Sun in order of the signs and then marking it at the same distance from the rising degree of the ascendant is known as Pars Spiritis.

PARTHIWA

The 19th year in the cycle of 60 *Samvatsara* (q.v.) ruled by Brahma. Persons born during this year are great devotees of Shiva and Brahma. They are philanthropists, graceful, and religious.

PARVAT YOGA

Planetary combinations of this name are of two kinds. First, **benefics** in a cardinal house from Ascendant, and 6th and 8th houses either posited by **benefics** or vacant. Second, the Ascendant lord and the 12th house lord both in cardinal houses from each other, and aspected by friendly planets. Persons born under these combinations are very fortunate, fond of learning different subjects, charitable and considerate. They become political or social leaders. They, however, have a great attraction for women.

PARVATI

Consort of Lord Shiva. Mother of Skandha (q.v.) and Ganesha. An embodiment of female cosmic creative potential.

PASHA YOGA

(See *Sankhya Yoga*). Individuals born under it earn much money and are very skilled, and respected.

PATANJALI

[*Pata* = fallen; *Anjali* = palm]. The founder of Yoga philosophy. His *Yoga Sutras* is still a classic on the subject. He is also the author of *Mahabhashya*, a celebrated commentary on the grammar of Panini. He is supposed to have lived around 700 B.c. A legend accounting for his name represents that he fell as a small snake from heaven into the palm of Panini.

PATYAMSA

A term used in calculating annual horoscope. (See *Krisamamsa*)

PAVAKA

Purifying solar fire. (See *Agni*)

PHALGUNI, PURVA

The 11th asterism extending from 133° 20' to 146° 40' of the zodiac. Its primary attribute is *tamasic* (q.v). It is ruled by Venus, its presiding deity is Bhaga, the god of fortune and bliss. The asterism is classified as a *Brahmin* by caste, a rat by species, a man by temperament, a forest dweller by the animal type. It is related with the northern direction and is symbolised by a couch, a platform or a fireplace.

The asterism produces intense thirst for sentient experiences; its motivating impulse is *L-ma* (q.v). Those who are still on *Pravritti Marg* (q.v.), will be led to debauchery, gambling, and black magic under its impact, while those who are on the *Nivritti Marg* (q.v.), come to possess self-discipline and regulation of their psychomental proclivities.

PHALGUNI, UTTARA

The 12th asterism extending from 146°40' to 160°00' of the zodiac. Its primary attribute is *tamas* (q.v). Its presiding deity is Aryaman, the god who inspires the seeker for spiritual illumination. The asterism is classified as a warrior by class, cow by species,

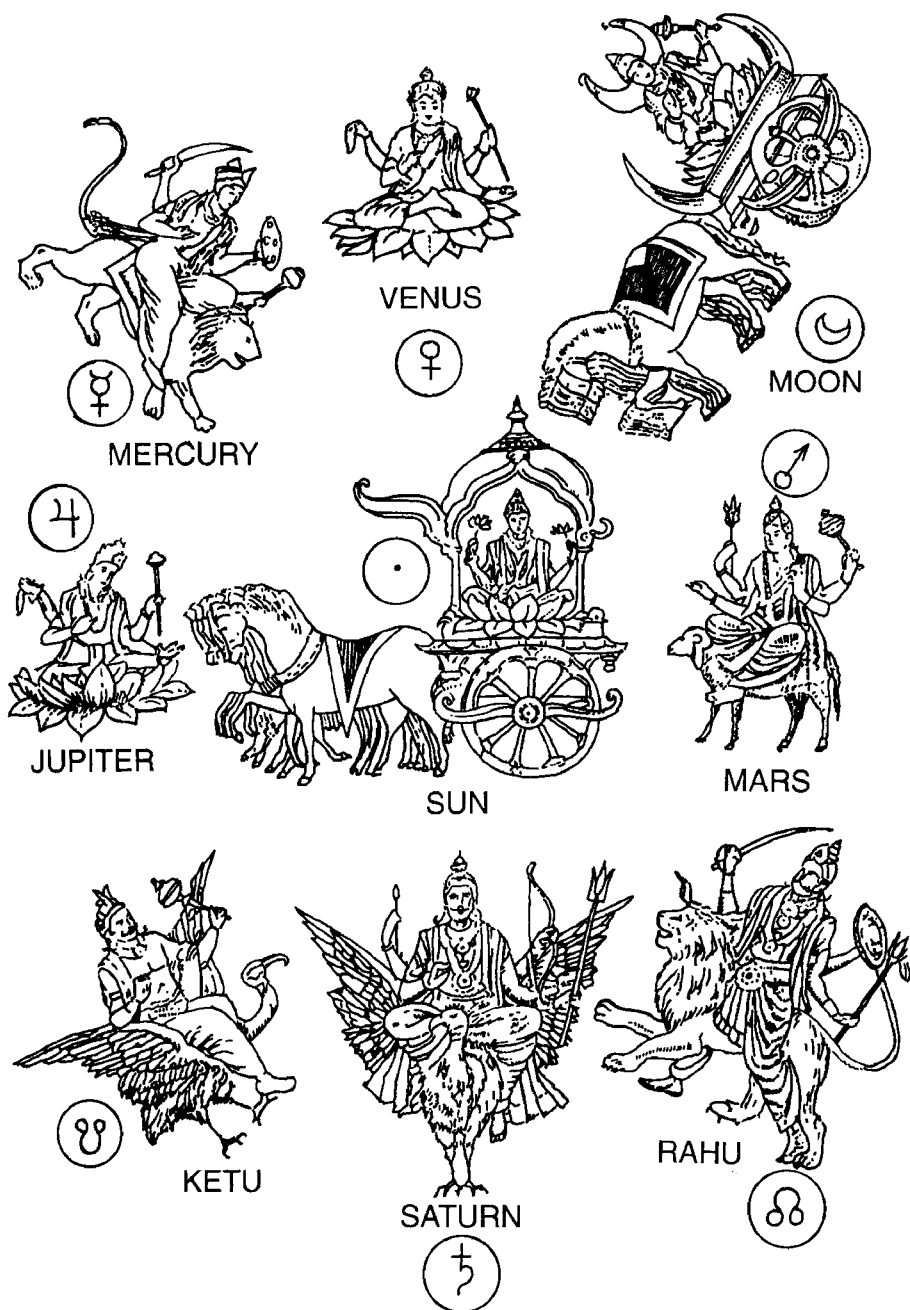


Fig. 8: Puranic Representation of Planetary Deities

man by temperament, and forest dweller as animal type for its first quarter and human for the next three quarters. It is related with the eastern direction. It is symbolised by a small bed.

The asterism imparts the urge for liberation, *moksha* (q.v.) as its motivating impulse. It provides ambition and even the desire to resort to *Tantric* methods for controlling nature's finer forces for one's personal objectives. Those who are evolving on spiritual lines may succeed under its impact to uncover much of their latent faculties.

PINDA DASA

A system of planetary rulership. Under this system, whichever of Sun and Moon is stronger has its first *dasa* followed by the planets posited in cardinal houses in respect to it, then comes the rulership of planets in *Panphara* (q.v.) and in the last the planets located in *Apoklima* (q.v.).

PITRIS

Ancestors; the progenitors of mankind. They are of seven kinds, three without any form and four with forms. The incorporeal ones are called *Vairajas*, *Agnishwattas*, and *Barishads*; the corporeal ones are *Sakalas* or *Sakalins*, *Angirasas*, *Suswadhas*, and *Somapus*. (They are also called by some other names.) *Pitris* are departed forefathers to whom *Pindas* (balls of rice and flour) and water are offered at their death anniversaries. The ten *Prajapatis* (q.v.) are also known as *Pitris*. Some *Pitris* are also related with life on Moon.

PITTA

Bile; one of the humours of the body, others being *L-pha* (phlegm) and *vayu* (air).

PLANETS

A planet is a non-luminous globe of relatively small mass, revolving round a star, a globe of incandescent gas. The only planets of which there is any knowledge are those in the solar system. There are nine planets in this system, viz., Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto, arranged according to their distance from the central star of this system, viz., Sun. In astrological studies, Earth is not taken into account, but Sun and Moon (which is a satellite of Earth) are included. The Vedic astrology does not include the trans-Saturnian planets, viz., Uranus (also known as Herschel), Neptune and Pluto, but it includes the Nodes of Moon, viz., Rahu and Ketu, for prognostication purposes. These planets are divided into two well-marked groups: the inner consists of three relatively smaller ones (viz., Mercury, Venus, Earth and Mars) and the outer five giants, viz., Jupiter, Saturn, Uranus, Neptune and Pluto. Between the two groups lies the main asteroid zone consisting of about 45,000 small 'worlds' moving round Sun whose orbits lie in between the orbits of Mars and Jupiter.

The basic astronomical details of the planets are as follows:

Basic astrological details of the seven vedic astrological planets are given in Table 10.

PLANETARY SIGNIFICATIONS

The basic impulses of planets which they induce.

PLAVA

The 35th year in the cycle of 60 *Samvatsara* (q.v.). It is ruled by Vishnu. Persons born during this

Table 9: Astronomical Details of Planets

Planets	Mean Distance from Sun in '000 km	Sidereal Period	Axial Rotation Period	Equatorial Diameter in 000 km	Maximum Surface Tempera- ture in F.
'Mercury	579,36.240	88 days	88 days	4.667	(+)770°
Venus	10,78,25.780	224.7 days	N.A.	12.392	(+)880°
Earth	14,94,56.180	365.25 days	23 hrs 56 m.	12.756	(+)140°
Mars	22,77,21.610	687 days	24 hrs 37 m.	6.759	(+)85°
Jupiter	77,77,94.020	11.86 years	9 hrs 51 m.	142.748	(-)200°
Saturn	142,60,36.100	29.46 years	10 hrs 14 m.	120.861	(-)240°
Uranus	286,9453.000	84.01 years	10 hrs 48 m.	47.153	(-)310°
Neptune	449,48,86.600	164.79 years	about 14 hrs	44.579	(-)360°
Pluto	589,98,40.4000	248.43 years	6 days 9 hrs	5.794 (?)	N.A.

year are inclined to deep slumber and enjoy the pleasures of life. They are engaged in trade and commerce and are socially much respected.

PLAVANGA

The 41st year in the cycle of 60 *Samvatsara* (q.v.). It is ruled by Rudra. Persons born during this year are aggressive, inclined to smuggling of goods but are defenders of their country. They are regal in demeanour and they practise yogic exercises.

POORNIMA

Full moon. Sun and Moon on this day are 180° apart.

PUTRA, POSYA

Adopted child.

PRABHATI

The 13th year in the cycle of 60 *Samvatsara*. It is ruled by Brahma. Individuals born during this year are lustful, greedy, gambler and drunkards.

PRACHETAS

One of the most mysterious figures of Hindu mythology. It is an epithet for Varuna, the god of waters, and esoterically, its principle and as such, are related with *Shatbhisag* (q.v.)

asterism. The Puranic stories make Prachetas one of the 10 Prajapatis (q.v.), an ancient sage and a law giver. But there are references to 10 Prachetas, who were sons of Prachinabarhis and great-grandson of Prithu; they passed ten thousand years in the great ocean, deep in meditation upon Vishnu and obtained from him the boon of becoming the progenitors of mankind. They took to wife Marisha, a daughter of Kanduk, and Daksha was their son, when he was born in another *Manvantara* (q.v.). But in another *Manvantara*, the 27 daughters of Daksha (cf. Asterisms) were married to Soma, Moon, whose emanation was Marishi who is referred to as mother of Daksha. Thus Prachetas were Daksha's father as well as his great grandson.

PRADHANA

Fundamental or primeval substance, *Prakriti* (q.v.). The primary germ from which every form of material existence emerges. It is a basic element of the Samkhya philosophy.

PRAJAPATIS

'Lords of creatures'; progenitors of the human race; the bestowers of life

Table 10: Basic Astrological Details of Seven Vedic Astrological Planets

Planets/Properties	<i>Sun</i>	<i>Moon</i>	<i>Mars</i>	<i>Mercury</i>	<i>Jupiter</i>	<i>Venus</i>	<i>Saturn</i>
Sign Ruled	Leo	Cancer	Aries Scorpio	Gemini Virgo	Sagittarius Pisces	Taurus Libra	Capricorn Aquarius
Exaltation Sign	Aries	Taurus	Capricorn	Virgo	Cancer	Pisces	Libra
Asterisms Rules	<i>Krittika</i> <i>Uttara- Phalguni</i> <i>Uttara-Ashada</i>	<i>Rohini</i> <i>Hastha</i> <i>Shravana</i>	<i>Mrigha- shirsha</i> <i>Chitra</i> <i>Dhanistha</i>	<i>Ashlesha</i> <i>Jyeshtha</i> <i>Revati</i>	<i>Punar-Vasu</i> <i>Vishakha</i> <i>Purva- Bhadrapada</i>	<i>Bharani</i> <i>Purva- Phalguni</i> <i>Purva-Ashada</i>	<i>Pushya</i> <i>Anuradha</i> <i>Uttara- Bhadrapada</i>
Aspect of the Cosmic Man (<i>Karakattva</i>)	<i>Atma</i>	<i>Buddhi</i> (Consciousness)	Prowess Patience	Speech	Wisdom Happiness	Desire	Misfortune Difficulties
Colour	Red (Rosy Red)	White	Deep Red (Blood Red)	Green	Golden- Yellow	Variegated Colour (Chiaroscuro)	Black
Direction	East	North-West	South	North	North-East	South-East	West
Sex	Male	Female	Male	Neutral (Eunuch)	Male	Female (Eunuch)	Neutral (Eunuch)
Element	Fire	Water	Fire	Earth	Ether (<i>Akasha</i>)	Water	Air
Humour of the Body	<i>Pitta</i> (Biological Fire)	Phlegm	<i>Majja</i> (Marrow of the Bone)	Skin	Phlegm	Semen	<i>Vatashlesma</i> <i>Snayu</i> (Tendon Muscles)
Main Impulse	Inner Spirituality	Illumination of the Mind	Externalisation of Inner Energy/Spirit	Transmutation of Experiences into Understanding	Vitalisation and Creative Urges	Empathy	Concretisation of Spirit & Dissolution of Matter

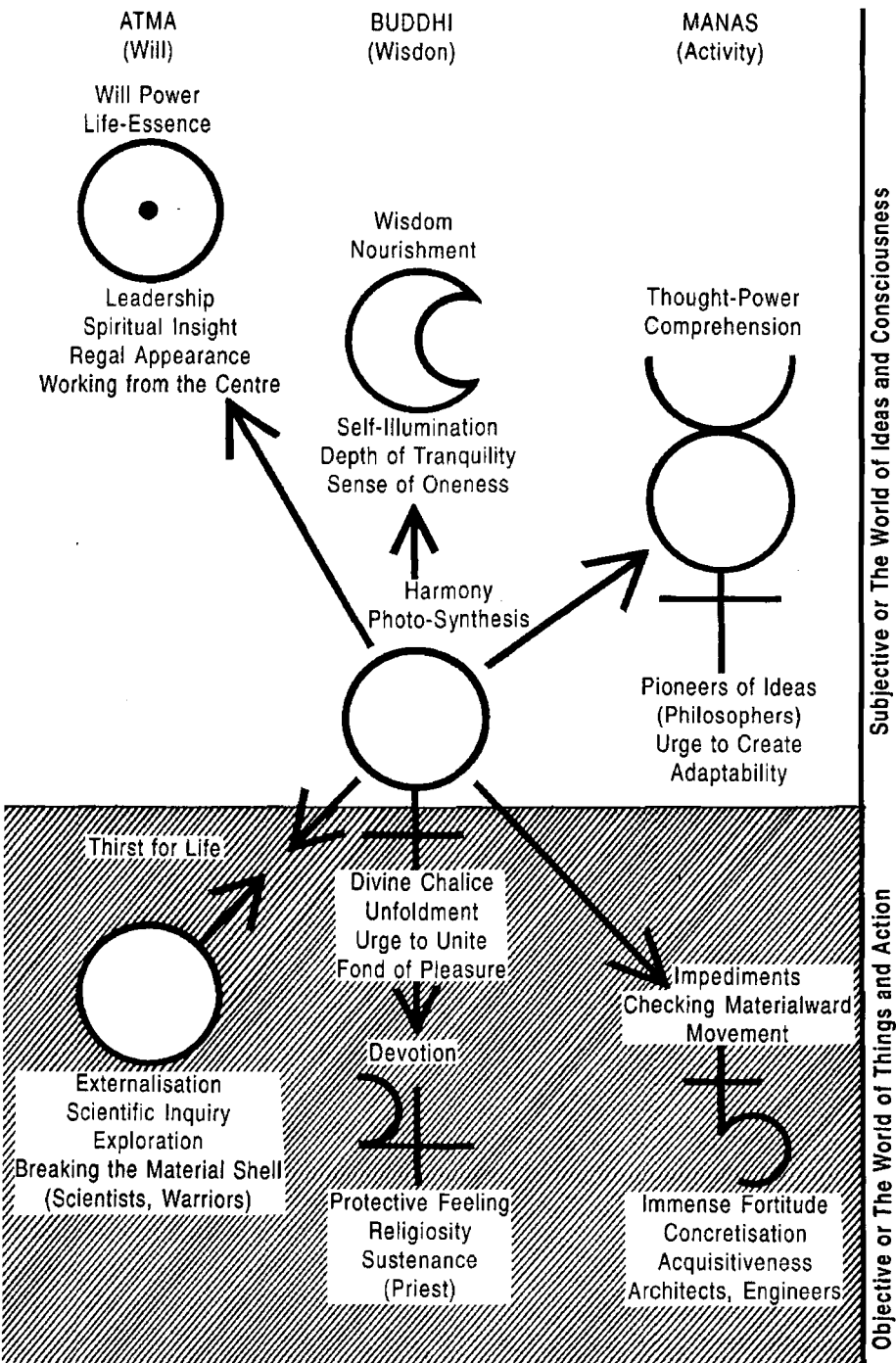


Fig. 9: Seven Planetary Impulses for Human Progress and Unfoldment

on this Earth. An epithet for Brahma who created 7 and then 10 Prajapatis who superintended the creative processes of the universe. In the *Vedas*, the term is applied to Indra, Savitri, Soma, Hiranyagrabha and other deities. In Puranic stories, it is also a name of Manu Swayambhuva himself from whom mankind has descended, but more specifically, it is referred to the 10 'mind-born sons' of Brahma, who are generally considered fathers of the human race. They are named Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Vasistha, Prachetas or Daksha, Bhrgu, and Narada. Some authorities consider only Saptarishis (q.v.) as the Prajapatis; in the *Mahabharata*, mention has been made of 21 Prajapatis.

Prajapati is also the 5th year in the cycle of 60 *Samvatsara* (q.v.). It is ruled by Brahma. A person born during this year is happy in serving his own dependents. He is charitable, a *philanthropist* and wealthy. He is renowned in places from his own country.

PRAKRITA

A dialect of Sanskrit.

PRAKRITI

Nature. The principle of materiality or objective existence. The passive creative principle personified as Mother Nature. Nature in general; Matter or Nature as opposed to Spirit or *Purusha*. In Sankhya philosophy, *Prakriti* is the original source of material existence, consisting of three essential attributes, viz., *Sattwa* (harmony), *Rajas* (activity), and *Tamas* (inertia). *Prakriti* is also considered the personified will of the Supreme Spirit in creation and is identified with *Maya* (illusion).

PRAKRITIKA/ MAHA PRALAYA

The Great Dissolution which occurs at the end of Brahma's life (see *Kalpa*). On this occasion, everything is dissolved into their ultimate elements.

PRALAYA

A period of rest (dissolution) as opposed to *Manvantara* (q.v.), the period during which manifestation continues to exist.

PRAMADI

The 47th year in the cycle of 60 *Samvatsara* (q.v.). It is ruled by Rudra. Persons born during this year are aggressive, devoted to Shiva, fond of fragrances or ornaments, and ever engaged in auspicious activities.

PRAMODA

The 47th year in the cycle of 60 *Samvatsara* (q.v.). It is ruled by Brahma. Persons born during this year often have unhappy relations with rich people, as well as with their own wife. Even their brothers and friends are not sympathetic to them, but the state greatly honours them and they attain high social status.

PRANA

The vital airs, viz., *Prana*, *Apana*, *Samana*, *Vyana* and *Udana*. All these have specific functions in maintaining body metabolism.

PRANA PADA

A concept especially for rectification of a natal chart in Jaimini Astrology (q.v.). *Prana* is equivalent to 15 *Palas* (12 minutes). Depending upon Sun's occupancy of cardinal, fixed or common signs, the position of *Prana-pada* is worked out.

PRANAVA

A sacred syllable, AUM, representing Trinity in One. (See *OM*)

PRANAYAMA

Control of breath. The 4th stage in the eightfold yogic practice. It consists of *PuraL* (inspiration), *Kumbhaka* (withholding the breath), and *RuchaL* (out-breathing). There are eight modifications of *Pranayama*, viz., *Suryabhedan*, *Ujjayi*, *Sitakari*, *Shitali*, *BhastriL*, *Bhramari*, *Murcha*, and *Plavini*. Some authorities add *Anuloma-Viloma* to these. These terms in general mean control and regulation of the flow of the Vital Air (*Prana Vayu*) which has its source in Sun (or *Fohat*). *Pranayama* distributes the Vital Air to the different *Chakras* (energy centres). It enters *Swadhistan* or the **spleenic** energy centre which differentiates it into five different channels and distributes them to the different energy centres. *Pranayama* activates the health aura of the individual, increases the flow of Vital air, and effectively distributes it to the different parts of the body which makes spiritual unfoldment easy.

PRASHNA KRIYA

The act of putting questions in Horary Astrology for obtaining replies to them.

PRASTARASTAKA VARGA

A tabular chart indicating auspicious and other transit results of a planet.

PRAVARA

Exalted.

PRATYAHARA

Drawing back or retreat. Fifth of the eightfold yogic practice.

PRAVRITI MARG

The path of materialisation; the path on which the consciousness of an individual gets gradually entrenched to matter, leading to intensification of egotism and thirst for sensual experiences. (See also *Marg*)

PRECISION OF EQUINOXES

Equinoxes represent the two points of intersection of the Ecliptic and the Celestial Equator. Sun transits over them when day and night are equal. These points slowly move backward. This is known as *precision of equinoxes*. The slow change in the direction of Earth's axis of rotation, mainly due to the attraction of Sun and Moon on the equatorial bulge of Earth, produces the precision of equinoxes. As a result, the Celestial Pole describes circles among the stars; each circle is 47° in diameter, and completes the whole length of the circumference or the

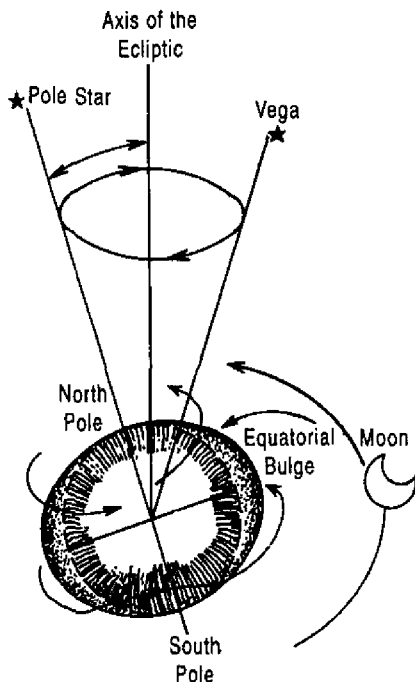


Fig. 10: The Phenomenon of Equinoctial Precession

The lunar attraction on the equatorial bulge of the Earth tending to push the polar axis towards the axis of the ecliptic causes equinoctial Precision

entire zodiacal belt in about 25,800 years; It implies that the precision of equinoxes covers one zodiac sign in approximately 2,160 years. It also leads to a shift in the position of the North Pole.

PRESHYA YOGAS

Planetary combinations leading to servitude formed

- 1) when Sun is in the 10th house, Moon is in the 7th, Saturn in the 4th, Mars in the 3rd and the ascendant is in a cardinal sign while Jupiter is placed in the 2nd house. Persons born under this combination during night will be a servant of another person.
- 2) if Venus occupies the 9th house, Moon the 7th house, Mars the 8th, and Jupiter owns the 2nd house or the ascendant while the ascendant is in a fixed sign. The person born in this combination lives always in servitude.
- 3) when a person is born during night time and has the lord of the movable rising sign in *Sandhi* (i.e., the borderline of two *Bhavas*) and a malefic planet occupies a cardinal house. Alternatively, if Saturn, Moon, Jupiter and Venus occupy, during day time birth, cardinal or trine positions or be in *Sandhi* while the rising sign is an immovable one. The result is the same as above.
- 4) Jupiter attains *Iravathamsa* (q.v.) and occupies a *Sandhi*, and Moon is not situated in a cardinal house but possesses *Uttam-varga* (q.v.) and Venus is in the rising sign and birth is in the night time during the dark half of a lunar month. The person is born as a menial.
- 5) if at the time of birth of a person, Mars, Jupiter, and Sun occupy,

respectively, the *Sandhis* of 6th, 4th, and 10th *Bhavas*, or

- 6) if Moon while occupying the *Amsa* (q.v.) of a malefic planet is in a Benefic sign, or,
- 7) when Jupiter is in Capricorn occupying the 6th, 8th, or the 12th *bhava*, and Moon is in the 4th *bhava* from the rising sign, the individual born will have to work at the biddings of others.

PRIMORDIAL LIGHT

The primeval point from which manifestation began. At this point, a ray of light is said to emanate from the centre of the cosmic consciousness whose nature and functions are beyond any subjective experience, yet it is highly creative. It is the principle of creation, personified in Cosmic Genetrix called Devi and other several names.

PRINCIPLES

The elements of Original Essence; the basic differentiation upon and of which all things are made. The term refers to the seven fundamental aspects of the One Universal Reality in cosmos and in man. The different planets are related with various Principles and the *Upadhis* (q.v.) through which these channels of differential divine essence operate.

PRISTODAYA

Some zodiac symbols (signs) seem to rise on the eastern horizon from head first are known as *Sirsodaya* signs, those which arise from the back are *Pristodaya* signs, while those which appear at the horizon with the front and back parts together are known as *Ubhayodaya* signs. These signs are classified as follows:

Pristodaya: Aries, Taurus, Cancer, Sagittarius, and Capricorn.

Sirsodaya: Gemini, Leo, Virgo, Libra, Scorpio, and Aquarius.

Ubhayodaya: Pisces.

PRITHVI

Earth; also one of the five elements, the others being water, fire, air, and ether or *akasha*. Prithvi is also said to be the mother of planet Mars. Mythologically, a cow personifies the earth.

PRITHVIWASU

The 39th year in the cycle of 60 *Samvatsara* (q.v). It is ruled by Vishnu. Persons born during this year are bestowed with many royal insignias and they attain high social status.

PROSTAPADA

The lunar month of *Bhadrapada*. The 25th and 26th asterisms (q.v).

PUJA

Worship. An act of respect and adoration.

PULAHA

A Prajapati (q.v.) and one of the Saptarishis (q.v).

PULASTYA

One of the mind-born sons of Brahma, and a Saptarishi (q.v). He was the medium through whom some of the *Puranas* were communicated to man. He was the grandfather of Kubera, the god of treasures; he was also the father of Ravana (q.v.); all the *Rakshasas* (demons) are said to have arisen from him.

PUNAR-JANMAN

Reincarnation.

PUNARVASU

The 7th asterism extending from 80° to 93° 20' of the zodiac. It is ruled by Jupiter and its presiding deity is Aditi. Its primary motivation comes from *Rajas*, activity. It is classified as a merchant by class, cat by species, godly by temperament, and the first three-quarters of it are human and the last one aquatic. It is related with north direction. Its activities are

directed towards *Artha*, purposeful efforts. It is symbolised by a **bow** and a house. It represents universal life, which is like a ray of light; it stands for the revival of the original life-essence as it manifests through the evolutionary process.

PURANAS

Ancient tales and Hindu mythological stories. They narrate the power and works of gods. These stories have five distinguishing topics, viz., (1) the creation of the universe, (2) its destruction and renovation, (3) the genealogy of gods and patriarchs, (4) the reigns of the Manus, forming periods called *Manvantara*, and (5) the history of solar and lunar races of kings.

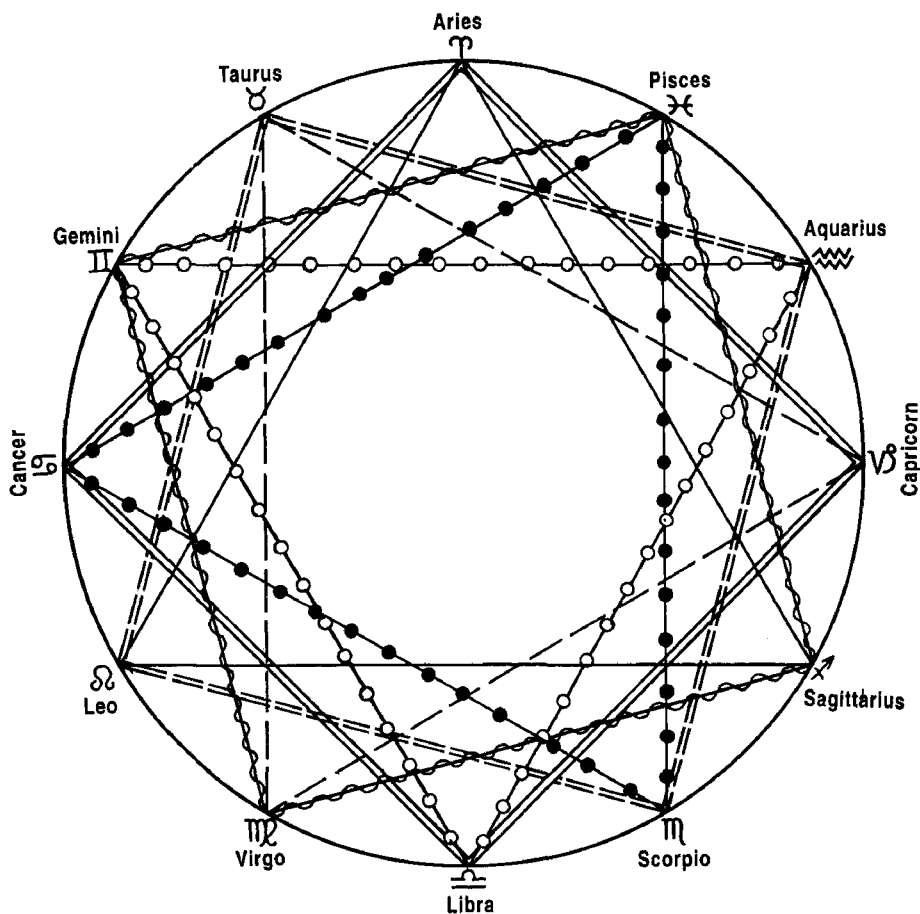
These scriptures are 18 in number and in addition to these, there are 18 *Upapuranas*, or subordinate works. The *Purnanas* are classified in 3 categories, viz., (a) *Vaishnava Purana*, in which *Sattwa* predominates. These are known as *Vishnu*, *Naradiya*, *Bhagavata*, *Garuda*, *Padma*, and *Varaha Puranas*, (b) *Shaiva Puranas*, in which the quality of *Tamas* predominates. These are *Matsya*, *Kurma*, *Linga*, *Shiva*, *SLnda*, and *Agni Puranas*. (c) *Brahmani Puranas*, in which the quality of *Rajas* is outstanding. These *Puranas* are *Brahma*, *Brahmananda*, *Brahmavaivarta*, *Markandeya*, *Bhavisya* and *Vamana Puranas*.

PURUSHA

Male or man. The positive generative force; the Spirit, the Supreme Self, *Atman*. In Sankhya philosophy, *Purusha* is the soul and the inactive witness of the activities of *Prakriti* (q.v).

PUNYA




Meritorious deeds. Actions expected to produce auspicious results.



Triangularity showing quality (*Guna*) and Quadruplicity showing Elements (*Tattwas*) of different Zodiacs in their interrelationships.

LEGENDS

Triplexity

Rajas: 
 Tamas: 
 Sattwa: 

Quadruplicity





Fiery: 
 Airy: 
 Watery: 
 Earthy: 

Fig. 11: Quadruplicity and Triplexity of Zodiacal Signs

PUNYA SAHAMA

A planetary combination under the Tajaka system of Annual Prediction. It is worked out by subtracting the longitude of Sun from that of Moon if the birth is in day-time and vice-versa for night-time births and adding to it the longitude of the ascendant. If the ascendant does not lie between Sun and Moon, or Moon and Sun, as in the case of night or daytime birth, one full sign, which is 30°, is to be added to the result obtained. If the *Sahama* falls in auspicious houses, it leads to useful activities during the year, and if it falls in the 6th, 8th or 12th house, adverse results follow.

PURVA PUNYA

Meritorious deeds done in earlier times, specially in the earlier births. The 9th house in a natal chart represents this aspect.

PUSHYA

The 8th asterism spreading from 93° 20' to 106° 40' of the zodiac. It is ruled by Saturn. Its presiding deity is Brahmanspati (Jupiter). Its basic motivational urge is *Dharma*, spirituality; its primary attribute is *Rajas*,

activity. It is classified as a warrior class, goat by species, god by temperament, aquatic by animal type, and is related with east direction. It is symbolised by a flower, a circle or an arrow. It leads to the stabilisation of materialising process. It imparts a deeply spiritual impulse, leading to a balanced integration of one's individual self with the Cosmic Being. Purification of the psyche and an intuitive perception of the Divine Plan are the unique characteristics of this asterism.

PUSHAN

The presiding deity of Revati, the 27th asterism. The name of the deity is derived from the root *Push* and the primary meaning of it is a nourisher or providence. Pushan is said to be a protector and multiplier of cattle and human possessions in general. He is a patron of conjurors, especially those who discover stolen goods, and is connected with matrimonial ceremonies. In the *Nirukta*, he is identified with Sun. He is called a brother of Indra, and is enumerated among the twelve Adityas (q.v.).

Q

QUADRUPLICITY/

QUALITY

A synthetic classification of various attributes of zodiacal signs. It takes into account their (i) motional characteristics, viz., cardinal fixed and common, (ii) basic attributes viz. *Sattwa*, *Rajas*, and *Tamas*; and (iii) their elements, *tattwas* which include three signs in each category viz., *Fiery* (Aries, Leo and Sagittarius), *Earthy* (Taurus, Virgo

and Capricorn), *Airy* (Gemini, Libra and Aquarius) and *Watery* (Cancer, Scorpio and Pisces). These divisions together show simultaneously two features of the sign, one according to triplicity, and the other according to its quadruplicity. When one says Aries in movable (or cardinal) *Fiery*, the diagram representing the qualities of the zodiacal signs would at once distinguish it from Leo, Fixed and *Fiery*, and so on.

R

RADHA

(Radha = prosperity). The most celebrated *Gopi* (cowherdess) and companion of Krishna while he lived as Gopal among the cowherds in Vrindavana. She is considered to be an incarnation of Lakshmi; some even believe in a mystical character in Radha and regard her as the type of human soil drawn to the ineffable god, Krishna. Radha is an embodiment of pure and divine love. The 16th asterism, *Vishakha*, is also called Radha; the 17th asterism, *Anuradha*, means 'diminutive Radha.'

RAHU

Rahu and Ketu are the ascending and descending nodes. Rahu is supposed to play a role in causing eclipses. It is also considered a planet related with *karmic* retribution. It causes dissatisfaction, yet it bestows material wealth under certain conditions. Inner renunciation is also possible under its impact. Mythologically, Rahu is a *Daitya*, a demon supposed to obstruct Sun and Moon in their paths and swallow them, thus preventing their rays from spreading and causing eclipses.

Rahu is said to be born of Viprachitti and Sinhika. He is said to have four arms and his torso ends in a serpent's tail. The *Puranas* describe his deceit to obtain nectar at the conclusion of the churning of the ocean. He mingled among the gods and drank a few drops of it. Sun and Moon detected him doing so and informed Vishnu who then cut off his head and two of his arms. But as he

had secured immortality, his body was placed in the stellar sphere, the upper part of which represents Rahu and the lower part Ketu.

Rahu is also called *Abhra-Pisacha*, the demon of the sky, as well as *Bharani-bhu*, born from the asterism Bharani.

The exaltation sign of Rahu is Taurus. Its *Mool-Trikona*, or trine house, is Cancer, and Virgo is the sign of its rulership. Some astrologers put Taurus and Gemini as its exaltation signs, and Aries and Virgo to be ruled by it. It is considered a malefic yet it does immense good when in 3rd, 6th, 10th, and 11th houses in a natal chart, specially for material attainments.

RAHU KALAM

A portion of the day ruled by Rahu which is considered inauspicious. It lasts for 1½ hours. It is calculated by adding to the time of sunrise for the day the following figures to get the time of its commencement. 10½ hours are added to sunrise for Sundays, 1½ hrs on Mondays, 9 hrs on Tuesdays, 6 hours on Wednesdays, 7½ hours on Thursdays, 4½ hours on Fridays, and 3 hours on Saturdays.

RAJA/RAJYA YOGA

Planetary combinations which produce affluence, wealth, and royal status. Some important *Rajya Yogas* are listed below:

- 1) Mutual relationship between (a) *Karakamsa* (q.v.) and ascendant; (b) *Atma Karaka* and *Futra Karaka*; (c) signs occupied in *Navamsa* by *Atma Karaka* and *Putra Karaka* planets; and

- (d) between ascendant lord and the lord of the 5th house. **Benefics** or malefic aspects on these relationships significantly affect the result.
- 2) Ascendant, 2nd, and 4th houses associated with **benefics** and the 3rd house occupied by a malefic.
 - 3) The 2nd house occupied by any of the planets, viz., Moon, Jupiter, Venus, or a strong Mercury occupying their own signs.
 - 4) Debilitated planets in 6th, 8th and 3rd houses, while the ascendant lord occupies its own or its exaltation sign in ascendant.
 - 5) Lord of the 10th house while occupying its own or its exaltation sign aspects the ascendant.
 - 6) All the **benefics** occupy cardinal houses.
 - 7) Debilitated lords of the 6th, 8th, and 12th houses aspect the ascendant.
 - 8) Any relationship between the lords of the 5th and 9th houses.
 - 9) The association of the lords of the 5th, 10th, and 4th houses and ascendant with the lord of the 9th house.
 - 10) Lord of the 5th house in association with the lord of the 9th house or with the ascendant lord in the 1st, 4th, or the 10th house.
 - 11) Venus associated with Jupiter in the 9th house if it happens to be the sign of Sagittarius or Pisces, or with the lord of the 5th house.
 - 12) Moon in the 3rd or 11th house, and Venus placed in the 7th house from it.

Many other benefic combinations such as *Gaja Kesari Yoga*, *Pancha Maha*

Purusha Yoga and *Lakshmi Yoga* are also important *Rajya Yogas*.

RAJAPADA YOGA

An auspicious combination formed by Moon and ascendant in *Vargottam* (q.v.) *Navamsa*, and four or more planets aspecting them. It makes the individual head of a state or its equivalent.

RAJAS

(Rajas = activity, energy, agitation). One of the primeval attributes, *Gunas* (q.v.), of activity, the other two being *Sattwa* (harmony) and *Tamas* (inertia or darkness). *Rajas* impulse arouses ambition for worldly status and involvement in material existence.

RAJARISHI

A sage of *Kshatriya* (regal) caste raised to the spiritual status through pure and austere life on earth to that of a demi-god, e.g., *Vishwamitra*, *Pururava*, and *Janaka*.

RAJASIC HOUSES

According to some astrologers, the 2nd, 7th, 10th, and 11th houses in a natal chart. These are the houses in a chart which are specifically related with worldly attainments.

RAJJU YOGA

A planetary combination formed by all planets in movable signs. The combination makes the individual born under it to settle in a foreign country. He is generally unjust and engages in illegal activities.

RAKSHASAS

The 49th year in the cycle of 60 *Samvatsara* (q.v.). It is ruled by *Rudra*. Persons born during this year are fond of foul food, hunting, liquor and antisocial activities.

The word, however, refers to evil spirits but not all of them are equally bad and harmful. They are

grouped in three categories, viz., (i) the *Yakshas* who have a special task of testing the spiritual nature of saints and sages, (ii) the Titans who are the enemies of gods and are generally at war with them, and (iii) the usual demons and fiends who haunt burial grounds, disturb sacrifices (*yajnas*), harass devout men and afflict mankind in several ways. The *Rakshasas* are the descendants of sage Pulastya (q.v.). According to some scriptures they sprang from Brahma's foot. The *Vishnu Purana* describes them the descendants of Kashyapa (q.v.) and Khasa, a daughter of Daksha (q.v.). The word *Rakshasa* is derived from the root *raksha*, meaning to guard. Based on this derivation, some scriptures associate *Rakshasas* with Brahma who made them guard the waters.

RAKSHAS LOKA

One of the 8 *LoL:s* (q.v.) recognised by Sankhya and Vedanta schools of philosophy where the *Rakshasas* dwell.

RAKTAKSHI

The 58th year in the cycle of 60 *Samvatsara* (q.v.). It is ruled by Rudra. A person born in this year leaves his country, squanders his wealth, incurs heavy losses and lives with concubines.

RAMA

Three Ramas have been described in the Hindu scriptures, viz., (1) Parasurama (q.v.), (2) Ramachandra, the son of Dasharatha, and (3) Balarama, the elder brother of Krishna. It is the second Rama who is generally referred to by this name. He said to be the 7th *avatar* (q.v.) of Vishnu and made his appearance in the world at the end of *Treta Yuga*. He was born to

Dasharatha, the king of Ayodhya, and Kaushalya. He was the eldest of four brothers. While still very young, Vishwamitra sought his help to protect his *Yajnas* and other religious observances from the *Rakshasas*. Later, the sage took him to the court of Janaka, the king of Videha where Rama won the hand of the princess Sita in a *Swayamvara*. On the eve of his coronation, his father banished him from the kingdom for 14 years in order to fulfil a promise given to one of his wives, Kaikeyi. He obediently left with his wife and younger brother Lakshmana to the forest. Sita was abducted by Ravana and Rama had to kill him in a war in order to rescue his wife. Upon the completion of his exile, he returned to Ayodhya but a foul remark from one of his subjects about Sita forced him to send her, in spite of her pregnancy, to the forests. There, in the *ashram* of Valmiki, she delivered twins, Kusa and Lava. Later, Rama recognised them as his sons, but to prove her purity to the subjects, Sita asked her mother, Earth, to accept her in her bosom if she were pure. The legend says Earth opened itself and swallowed her. Soon afterwards, Rama also left for his celestial abode.

RAMAYANA

The epic authored by Valmiki describing the life and glory of Ramachandra, the king of Ayodhya.

RAMC

Right Ascension of Medium Colie.

RASA MANDAL

The magic circle in which Krishna danced with the Gopis thereby leading them to their final emancipation from the bondage of life and death. It represents the mystic ritual of the universe revolving around Sun.

RASATAL

One of the 14 *lokas* representing the lowest realm of existence.

RASATALA YOGA

A planetary combination constituted by the lord of the 12th house in exaltation, and Venus posited in the 12th house and aspected by the lord of the 4th house. Persons born under it attain the status of head of state.

They may find wealth buried under the earth.

RASI

Rasi represents the zodiacal signs, each of which comprises 30° of the zodiacal path with a constellation of stars said to symbolise the basic evolutionary impulses radiating from them. The following table indicates their important features.

Table 11: Main Characteristics of the Zodiacal Signs

Signs Extension on the Zodiac	Parts of the Cosmic Man (<i>Kala Purusha</i>)	Planetary Ownership, Symbol, and Element	Primary Impulses
1	2	3	4
Aries (<i>Mes/īñ</i>) 0°–30°	Head	Mars Ram Fire	Initiative, originality, and impulsiveness
Taurus (<i>Vrishabha</i>) 30°–60°	Mouth	Venus Bull Earth	Ease-loving, sensual and creative
Gemini (<i>Mithunam</i>) 60°–90°	Throat and two hands	Mercury A couple with a mace and a harp Air	Intellectual, polarised, suffering from conflicts and instable
Cancer (<i>Karkatam</i>) 90°–120°	Heart and shoulders	Moon Crab Water	Emotional, expansion of consciousness, and home-centred
Leo (<i>Simham</i>) 120°–150°	Stomach	Sun Lion Fire	Regal demeanour, self-opinionated and enterprising
Virgo (<i>Kanya</i>) 150°–180°	Waist and intestines	Mercury A maid in a boat holding fire and a stalk of corn Earth	Full of responsi- bilities, hard life, and vacillating, wavering

1	2	3	4
Libra { <i>Tula</i>) 180°–210°	Generative Organs	Venus Balance Air	Balanced, sociable and artistic
Scorpio (<i>VrishchiL</i> .) 210°–240°	Loin	Mars Scorpion Water	Cantankerous, selfish and psychic possibilities
Sagittarius (<i>Dhanu</i>) 240°–270°	The thighs	Jupiter Centaur shooting an arrow Fire	Philosophical attitude, helpful manners, traditional beliefs, and ambitious
Capricorn (<i>Makaram</i>) 270°–300°	The knees	Saturn Unicorn Earth	Self-centred, self- seeking, talks big but behaves in a small way; the process of universalisation of consciousness
Aquarius (<i>Kumbha</i>) 300°–330°	The calves	Saturn Pitcher with water flowing from it Air	Social worker, reformer and self-centred, but desirous of doing good to others
Pisces (<i>Meenam</i>) 330°–360°	The feet	Jupiter Two fish Water	Success towards the end of life, luxurious living, introvert, quiet and gentle, contented

[*Syn*: *Kshetra* (field), *Grilla* (dwelling), *Riksha* (fine atomic particles, a wife of Sun), *Bha* (delusion, mere semblance), *Bhavan* (a mansion).]

RATI

[Rati = love, desire]. Wife of Kamadeva, the god of love; a daughter of Daksha.

RAVANA

The demon king of Lanka who, by his austerities and penance, obtained from Brahma so powerful a boon

that he became almost invincible. He became a great menace, and it is said that his evil deeds cried aloud for vengeance. Vishnu took *avatar* as Rama to destroy him. While Rama was in exile in a forest, Ravana abducted his wife, Sita, and this led to a war in which Ravana was killed.

Ravana was a descendant of Sage Pulastya and was a *Brahmin* by caste. He is described as having ten heads, twenty arms, copper-coloured eyes and teeth bright like the young

Moon. He looked like a thick cloud and appeared to be the god of death. He had all the marks of royalty, but his body bore the impress of wounds inflicted by all the divine arms. He was well versed in religious scriptures and performed all Vedic rituals. When he died his body was cremated with Brahmanic rites.

RAVI YOGA

A combination of planets formed by Sun in the 10th house and the lord of the 10th house in 3rd house along with Saturn. It makes the individual born with this combination a scientist who attains a powerful status in administration. He eats very little, is much occupied with his studies, and is greatly respected.

RECEPTION

Planetary relationship formed by two planets situated in one another's signs. It is also known as *Parivartan*.

RECTIFICATION

The method of correcting the true time of nativity is known as the rectification of horoscope. There are various methods to examine the correctness of a given natal chart; it is an important professional tool.

REGIOMONTANUS'S SYSTEM

Regiomontanus (Johann Muller) was a 15th-century German mathematician, astronomer, and astrologer. He died under mysterious circumstances. He formulated a system of house division for different latitudes, replacing the earlier method. Presently, this system is not in vogue except in some parts of Germany.

In this system, the great circles intersect the celestial equator at equal distances of 30°. They intersect the ecliptic at points considered as the cusps of the houses. These divisions begin from the horizon, and the

meridian is also one of the dividing circles. Therefore the ascendant, descendant, M.C. and I.C. in this system are identical with those of the other systems.

REKHA YOGA

A planetary combination leading to poverty. It arises when a weak lord of ascendant is aspected by the lord of the 8th house, and Jupiter is combust (q.v.) by Sun. Alternatively, if the lord of *Navamsa* (q.v.) occupied by the lord of the 4th house is obscured by Sun while Sun itself is aspected by the lord of the 12th house.

RETROGRESSION

The movement of a planet in the direction opposite to that of Earth. It is an apparent retrogression, not an actual change in direction. It occurs due to the relative position of Earth and the planet though the both may actually be moving in the same direction. The difference in the speed of Earth and the planet gives the illusion (see diagram). '

REVATI

The 27th asterism extending from 346° 40' to 360° 00' of the zodiac. It is ruled by Mercury. Its presiding deity is Pushan. *Revati* is *Sattwic*. It is classified *Brahmin* by class, elephant by species, god by temperament, aquatic by animal type and is related with the eastern direction. Its primary motivation comes from *Moksha*. Two fishes lying in opposite directions symbolise it. It is said to be leonine in majesty and tender in its impact.

Revati also stands for Balarama's wife. The legend says that she was so beautiful that her father, King Raivata, sought Brahma's advice about a possible husband for her. He directed the king to Dwarka where Balarama, as a portion of Vishnu, had to take

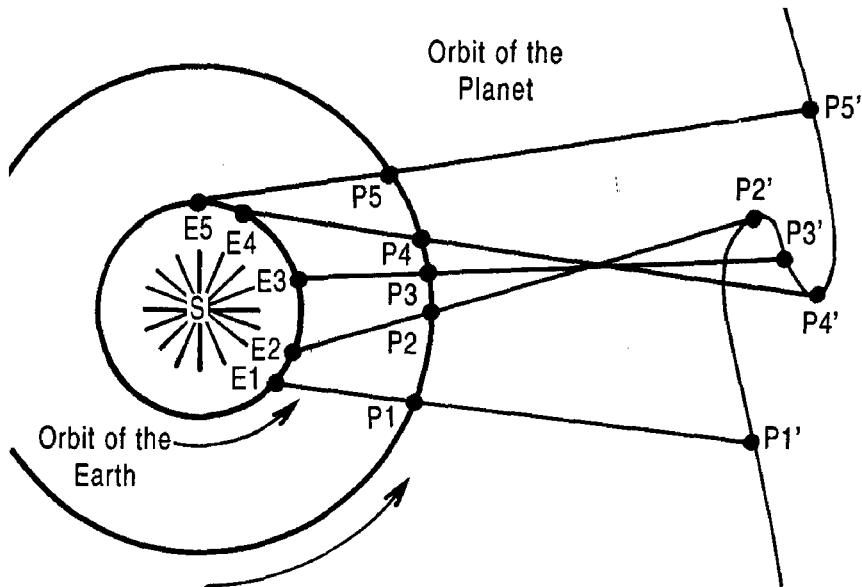


Fig. 12: *Retrogression: An Observational Illusion.* Results from differences in the speed of the revolution of Earth and the Planet around Sun.
Actual Positions of Earth at different time: E1, E2, E3, ...
Actual Position of the Planet correspondingly P1, P2, P3, ...
Apparent Position of the planet P1', P2', P3', ...

birth as the elder brother of Krishna. Raivata went and offered him Revati's hand but Balarama beholding her as excessively tall, shortened her with the end of his ploughshare, and she became his wife.

Revati also stands for the Great Womb in which Sun dwells in dormancy until the impulse for the next *Manvantaric* cycle begins. It is the Great Deluge where the seeds for future creations incubate until the following Cosmic Dawn.

Revati expands human consciousness and provides depth to one's spiritual understanding.

RISHI

An inspired poet, a sage. It refers to Vedic seers who spend much time in

meditation, live in forests, and impart spiritual training to disciples who live with them in their hermitage. The *Rishis* were also concerned with leading mankind towards spiritual regeneration and upliftment. Three levels of *Rishis*, viz., *Devarishis*, *Brahmarishis*, and *Rajarishis* are mentioned in the religious scriptures. The Seven Regents of the world, the *Saptarishis* (q.v), are said to have a special role in the manifestation of the universe.

ROHINI

A red cow; a girl who has just begun menstruating. It also means lightning.

As the 4th asterism, Rohini extends from 40° 00' to 53° 20' of the

zodiac. It is governed by Moon and Brahma presides over it. Its basic attribute is *Rajas*, activity. Its symbol is chariot and its primary motivation comes from *Moksha*.

Rohini is considered a trader by class, a serpent by species, a man by temperament, a quadruped by animal type, and is related with the eastern direction. It is *Dhruva*, or steadfast, in its impact.

Rohini prepares the individual and the world for the dawn of a new awakening, the arrival of a new spiritual influx and a radical change in one's life. The asterism directs the individual towards the physical world of illusion with all its glamour, luxuries and sensual gratification.

ROHITA

Red. A red horse. A horse in the chariot of Sun, and it also refers to one of the flames of Agni, fire. Rohita is the name of a deity celebrated in the *Atharva Veda*, representing a form of fire or Sun. Harishchandra, who was one of the ancestors of Rama (q.v.) and a king of the solar dynasty, renowned for his truthfulness had a son named Rohita whose death proved to be the greatest trial for Harishchandra but he came out

triumphant in his conflict between emotion and duty.

RUDHIRODGARI

The 57th year in the cycle of 60 *Samvatasara* (q.v). It is ruled by Rudra. A person born in this year suffers from blood diseases and lives a shady life.

RUDRA

[Rudra = a howler; a roarer; terrible]. Rudra is the howling god of storms who presides over *Ardra*, the 6th asterism. As a destructive deity, Rudra brings diseases upon men and cattle, yet as a beneficent deity he has exceptional healing powers. Rudras are said to be the ten vital breaths (*Pranas*) with *Manas*, mind, as eleventh. He is supposed to have arisen from the forehead of Brahma. Mention has also been made of 11 Rudras as the sons of Kashyapa and Surabhi. Some of the names given to Rudra by Brahma are Bhava, Sarva, Ishana, Pashupati, Bhima, Ugra and Mahadeva.

Rudra is also the name of the 54th year in the cycle of 60 *Samvatsara* (q.v). It is ruled by Rudra. An individual born in this year is a thief, liar, impatient, audacious, greedy, and engaged in mean activities.

SADHARAN

Ordinary. The 44th year in the cycle of 60 *Samvatsaras* (q.v). It is ruled by Shiva. Persons born during this year become businessmen, religious and dutiful, and are satisfied even with meagre return to their efforts.

SADHU

A holy saint or a sage.

SAHAMA

A concept important in the *Tajaka* system of annual predictions. It refers to special planetary combinations due to interplanetary distances between certain planets. *Sahama* gives certain sensitive points in relation with special aspects of life. It is worked out on the basis of longitudes of several planets, the ascendant and other sensitive points in a natal chart. Around 119 such points are identified in *Tajaka Astrology*: 50 by Neelakantha, 48 by Venkatesh, and 21 by Keshava. Some of these are very effective, e.g., *Punya*, *Yasha* and *Mahatmya Sahamas*.

SAHASRARA

Also known as *Brahmarandhra*, or *Crown Chakra*. It is said to be located in the topmost portion of the head. In Yogic literature, it is described as the apex of seven *Chakras* connected with Serpent Fire or the *Kundalini* (q.v). It contains 960 radiations of primary force. To clairvoyants it resembles a thousand-petalled lotus. Full arousal of this energy centre enables an individual to attain spiritual illumination.

SAKATA YOGA

An inauspicious planetary combination described variously in classical

texts. Varahamihira, in *Vrihada-Jataka*, defines it as formed by all the planets in the 1st and 7th houses which make the individual accept low professions. Vaidyanath Dixita, in *Jataka Parijatam*, states it to occur when Jupiter occupies the 6th or 8th position from Moon posited in a house other than the cardinal houses in relation with the ascendant. It brings poverty even to those born in a royal family. Such a person is troubled throughout his life and is disliked by the head of the state. Mantreswara, in *Phaladeepika*, mentions that Moon in the 12th, 8th or 6th house from Jupiter causes *Sakata Yoga* unless Moon is situated in a cardinal house. A person with this combination loses his wealth or position in life, but regains them. *Sakata Yoga* produces cyclic fluctuation in fortune, just like the wheel of a chariot, rotating on its axis.

SAKSHI

A witness. The subjective centre of the being, often referred to as *Atma* (q.v), watching the actions of the individual in his personal and public life. (See *Sankhya* philosophy)

SAMYOGA

Conjunction of planets.

SAMA

Balanced. The natural state of a planet when it is neither debilitated nor exalted. In Yogic literature, it means control of mind.

SAMA-SAPTAKA

Planets occupying the 1st and 7th houses in relation with one another.

SAMADHI

Highest state of meditational practice. A process of diving into the deepest layers of one's consciousness. It is the ultimate state of the eightfold steps of *Yoga*: the eight steps in this system are self-restraint (*Yama*), fixed observances or following self-discipline (*Niyama*), right posture (*Asana*), regulation of breath (*Pranayama*), abstraction, withdrawal from and renunciation of worldly attractions (*Pratyahara*), concentration and holding on to one idea or object in mind (*Dharana*), meditation (*Dhyana*) and merging of individual consciousness in Universal Life (*Samadhi*).

There are several kinds of *Samadhis*, such as, *Asamprajnata Samadhi*, *Dharma-Megha Samadhi*, *Nirbij Samadhi*, *Nirvichara Samadhi*, *Nirvitarka Samadhi*, *Sabija Samadhi*, *Samprajnata Samadhi*, *Savichara Samadhi*, *Savitar-L. Samadhi*, etc. Details of different kinds of *Samadhis* and steps to accomplish them are given in Patanjali's *Yoga Sutras*.

SAMBANDHA

Planetary relationships, viz., conjunction, aspect, and interchange of houses, etc.

SANGAMA

Conjunction of planets.

SAMPATA

Equinox.

SAMPATA BINDU

Equinoxial point.

SAMRAJYA YOGA

A planetary combination formed by the lord of the *Navamsa* sign of the lord of the 9th house, along with Jupiter in the 2nd house. It makes the individual a top-ranking administrative officer living in luxury.

SAMUDRA YOGA

A planetary combination formed by all planets in even houses such as the 2nd, 4th, 6th, etc., while odd houses, such as the 1st, 3rd, etc., are vacant. It bestows much renown on the individual and he is provided with all conveniences of life.

SAMVATSARA

A lunar year which starts from the first day of the bright half of *Chaitra* month (*Chaitra Shukla Pratipada*). Two most prevalent *Samvatsaras* are *ikrama Samvat* and *SaL-bda* or *Saka Samvat*. The latter is obtained by deducting 135 years from the former. [In A.D. 1998, *Vikrama* 2055, *Samvat* began on March 28.]

Samvatsaras are grouped in a cycle of 60 years, also known as the Jovian Cycle. The names of different *Samvats* in the cycle are given below. Details of the persons born during different *Samvatsaras* are given under their respective names. Two most common methods for identifying the name of the year in which a person is born are given below:

A) Multiply the *Saka Samvat* by 22, add 4291 to the product and divide the result by 1875. Add the quotient to the given *Samvatsara*, neglecting the remainder. Again divide the total by 60. Upon adding one to the remainder, neglecting the quotient, we will get the *Samvatsara's* position in the cyclic order.

For example, the given *Samvat* is 1902.

$$1902 \times 22 = 41844$$

$$41844 + 4291 = 46135$$

$$\frac{46135}{1875} = 24 \text{ (Remainder 1135 is disregarded)}$$

$$24 + 1902 = 1926$$

$\frac{1926}{60} = 32$, quotient is disregarded,
and the remainder is 6.

6 increased by 1 = 6 + 1 = 7.

The 7th *Samvatsara* in the cyclic order given in the table shows *Shrimukh* as the year.

B) Another method relative to *Vikrama Samvatsara* is given below:

Add 9 to the *Vikrama Samvatsara*, divide the total by 60 and add 1 to the remainder. It would indicate the number in the cyclic order.

For example the given *Vikram Samvat* is 2037.

2037 + 9 = 2046

$\frac{2046}{60}$ = Quotient 54, remainder 6

6 + 1 = 7; the 7th in the cyclic order is *Shrimukh*.

The cycle of 60 *Samvatsaras* is sometimes grouped in 5 categories, comprising 12 *Samvatsaras* in each category. These categories are named: *Samvatsara*, *Parivatsara*, *Idavatsara*, *Anuvatsara*, and *Idwatsara*. In the usual cyclic order, the first 20 *Samvatsaras* are ruled by Brahma, the second 20 by Vishnu, and the third 20 by Shiva see Table 12.

Table 12: List of the 60-year Cycle of Samvatsaras

1. Prabhava	16. Chirabhanu	31. Hemlambi	46. Paridhavi
2. Vibhava	17. Subhanu	32. Vilambi	47. Pramadi
3. Shukla	18. Tarana	33. Vikari	48. Ananda
4. Pramoda	19. Parthiva	34. Sarvari	49. Rakshas
5. Prajapati	20. Vyaya	35. Plava	50. Nala
6. Angira	21. Sarvajit	36. Shubhkrita	51. Pingala
7. Shrimukh	22. Sarvadhari	37. Shobhakrita	52. Kalayukta
8. Bhava	23. Virodhi	38. Krodhi	53. Siddharti
9. Yuva	24. Vikriti	39. Vishwavasu	54. Raudra
10. Dhata	25. Khara	40. Paraabhava	55. Durmati
11. Ishwara	26. Nandana	41. Plavang	56. Dundubhi
12. Bahudhanya	27. Vijay	42. Kilak	57. Rudhirodgari
13. Pramathi	28. Jaya	43. Saumya	58. Raktakshi
14. Vikram	29. Manmatha	44. Sadharana	59. Krodhan
15. Vrisha	30. Durmukha	45. Virodhakrit	60. Kshaya

SANDHI

Boundary, limit; morning and evening twilight; daybreak or dawn and dusk either of a day or a *yuga* (q.v.) or a *manvantara* (q.v), meeting point of two different groups. It also refers to the last 24 minutes of a lunar day (*tithi*), as well as to the last 2 minutes of a zodiacal sign and the last 24 seconds of a *Navamsa*.

SANDHYA

Twilight. In some scriptures, Sandhya is personified as the daughter of Brahma and wife of Shiva. In one of

the Puranic stories, Brahma is said to have attempted to seduce his daughter, but she changed herself into a deer. He pursued her in the sky assuming the form of a stag. When Shiva saw this injustice, he shot an arrow to cut off the stag's head. The arrow is said to remain in the sky as *Ardra*, the 6th asterism, and the stag's head as *Mrigashirsha*, the 5th asterism.

SANDHYA DASA

A kind of planetary rulership over the life of an individual.

SANGITHA KANDA

A system of astrological prediction based on factors such as the planetary combinations at the beginning of a *Samvatsara* (q.v), appearance of a comet, presence of omens, birth-marks, nature of the breathing when a query is made and such other unusual occurrences.

SANI

The planet Saturn. Its regent is represented as a dark man in black garments with a black vulture as its stead. Sani is represented in the legends as a son of Sun and Chhaya (q.v.), but according to another scripture he is said to be an offspring of Balarama (q.v.) and Revati (q.v.).

Saturn's mean distance from Sun is 886,100,000 miles. Its sidereal period is 29.46 years, the period of axial rotation is 10 hours and 48 minutes, and equatorial diameter 75,100 miles. Its mass is 95 times heavier than that of Earth. Its maximum surface temperature is -240°F . It has an unique system of rings made up of small particles revolving round Saturn in the manner of dwarf Moons but looking like a solid sheet. (Recent explorations indicate that some outer planets also seem to have such rings.) The rings of Saturn measure 170,000 miles end to end, but are not more than 10 miles thick. Saturn has nine satellites, the largest being Titan which has a diameter of over 3,000 miles and is known to possess an atmosphere composed chiefly of methane.

Astrologically, Saturn is a malefic. It obscures the spiritual impulses of Sun, pushes them inward and makes the individual grossly materialistic. Saturn's aspect on the 9th house in a natal chart, and on Moon, Sun and the ascendant makes an individual ascetic and desirous of inner

illumination, often resulting in serious psychological setbacks.

Saturn rules over Capricorn and Aquarius; the latter is also its trine sign. It is exalted in Libra and debilitated in Aries. It is related with the north-eastern direction.

Saturn produces *Sasa Yoga* (q.v.) and *Parivrajya Yogas* (q.v.).

SANJNA

Spiritual consciousness; Gayatri. Daughter of Vishwakarma (q.v.) and a wife of Sun.

SANKHYA

Pronounced as *Sunkhya*, it means numbers, digits, but pronounced as *Saankhya* it means relating to numbers and refers to one of the 6 systems of Hindu philosophy attributed to sage Kapil.

It enumerates 25 *Tattwas* and aims at the emancipation of the individual from the thralldom of these elements so that *Purusha* (q.v.) is released from the fetters of phenomenal existence. The release comes from the true knowledge of the 24 elements (besides *Purusha*) and properly comprehending the nature of *Purusha* or *Atman* (q.v.) as distinct from him. *Sankhya* philosophy regards the whole universe an expression of *Prakriti* (q.v), *Purusha* being a passive onlooker, a *sakshi* (q.v). *Sankhya* agrees with Vedanta in being a synthesis while differs from *Nyaya* (q.v.) and *Vaisesika* (q.v.) which are primarily analytical. *Sankhya* differs from Vedanta in its assumption of two separate principles as *Purusha* and *Prakriti*; it also does not assume a Supreme Reality as the Creator of the entire existence which is postulated in Vedanta.

SANKHYA YOGA

Depending upon the number of signs occupied by the seven planets

(excluding the nodes), *Sankhya Yoga* is formed. The different combinations formed by the number of houses occupied are given different names, viz., (a) *Vina Yoga* (seven signs occupied); (b) *Dama Yoga* (six signs occupied); (c) *Pasha Yoga* (five signs occupied); (d) *Kedar Yoga* (four signs occupied); (e) *Shula Yoga* (three signs occupied); (f) *Yuga Yoga* (two signs occupied); and (g) *Gola Yoga* (one sign occupied). These combinations produce results when any other *yoga* formed by such combinations. e.g., *Chap Yoga*, *Kshetri Yoga*, *Nav Yoga*, etc. do not occur. Results of the various combinations of *Sankhya Yogas* are given under their respective names.

SANKRANTI

Passage from one point to another. The passage of Sun or any planet from one zodiacal sign to another. (This term should not be confused with *Krantivrita* which means Ecliptic or with *Kranti Pradesh* which refers to the Zodiac.)

SANGAMA

Coming together; conjunction of planets.

SANYAS

Asceticism. Renunciation of worldly relationships. The fourth or the last stage of a Brahmin's religious life. (See also *Pravrajya Yoga*)

SAPTA

Seven; a sacred number; many compounds proceed therefrom. It also refers to the seven planets excluding the nodes.

SAPTASLAKA

A term used in Jaimini Astrology. It indicates the mutual intervention, *Vedha*, between different planets. Seven vertical lines and seven horizontal lines drawn intersecting one

another would give 28 (i.e., $7 \times 4 = 28$) terminals of the two sets of seven intersecting lines. These terminals are marked seriatim beginning with 1 as the second topmost terminal on the left-hand side and continuing upward and turning right hand top terminals till one comes to 21st terminal. The terminal after 21 is assigned zero followed by 22 number. The 27 numbers represent the asterisms in the same order beginning with Ashwini as 1. On the basis of this chart one can find out whether the two planets have *vedha* or nullifying relationship between them. For example, if in a natal chart Saturn is in *Moolam* which is the 19th asterism and Venus is in *Punarvasu* which is the 7th asterism, one finds that 19 and 7 are terminals of the same straight line, so they nullify the effect of one another. This diagram is used for various other purposes as well.

SAPTAMSA

Seventh part (1/7) of a zodiacal sign. Each part of it is ruled by a planet. The lordship of different parts of odd signs (q.v.) begin with the rulership of the planet owning the given sign itself and each subsequent part is ruled by the lord of the subsequent sign. For even signs, the sequence starts from the rulership of the 8th house from it. The deities presiding over the various divisions are *Kshara* (water), *Kshira* (milk), *Dahi* (curd), *Aajya* (clarified butter, *ghee*), *Ikshura* (sugarcane), *Madya* (wine), and *Sudhajala* (pure drinking water).

SAPTARISHI

The seven regents of the earth. As stars they represent the constellation of the Great Bear (Ursa Major). They are also called the *Riksha* and *Chitra*

Sikhandinas (meaning the bright crested). (See *Rishi*)

SAPTAVARGA BALA

Sevenfold strength of a planet. It is based on their position in (1) zodiacal sign (*Rasi*), (2) *Hora* (the two halves of a sign), (3) *Drekkan* (one-third portion of a sign), (4) *Saptamsa* (one-seventh portion of a sign), (5) *Navamsa* (one-ninth portion of a sign), (6) *Dwadasamsa* (one-twelfth portion of a sign), and (7) *Thrimsamsa* (one-thirtieth division of a sign). These terms are explained under their respective names.

SARAKA AND MARAKA

Planets ruling cardinal houses and trine houses are *Saraka* or beneficial planets, while those ruling the 6th, 8th, and 12th houses are *Maraka* or inauspicious planets.

SARASWATI

[*Saraswati* = watery, elegant]. In the *Vedas*, *Saraswati* is celebrated both as a river and a deity. Her position as *Vach*, the goddess of speech, is recognised by the *Brahmanas* and the *Mahabharata*. The Puranic stories make her a daughter and wife of *Brahma*. (See *Viraj*) She is represented as of white colour, with graceful appearance, wearing a slender crescent on her brow, sitting on a lotus, with a swan as her steed and *veena*, the stringed musical instrument in her hand. In *Atharva Veda*, *Saraswati*, identified as *Vach-Viraj*, is a daughter of *Kama*, the god of desire. The *Mahabharata* considers her as the mother of the *Vedas*. The *Padma Purana* mentions her as the daughter of *Daksha*, wife of *Kashyapa*, and the mother of *Gandharvas* and *Apsaras*. She is also called *Sri*, the resplendent, and as a river she is supposed to

have been lost in the sands of Great Desert.

SARVADHARI

The 22nd year in the cycle of 60 *Samvatsaras* (q.v.). It is ruled by *Vishnu*. An individual born during this year is obedient to his parents, devoted to his teachers, valiant in his activities, quiet in disposition, and glorious in achievements.

SARVAJIT

The 21st year in the cycle of 60 *Samvatsaras* (q.v.). It is ruled by *Vishnu*. A person born during this year begins to worship *Vishnu* after accomplishing great deeds and spends his life performing meritorious deeds.

SARVASTAKA VARGA

The sum total of *AshtaL-varga* (q.v.) points. It shows the significance of different aspects in the individual's life as well as the benefic influences of the planets relative to different houses.

SASA YOGA

One of the *Panch Maha Purusha Yogas* (q.v.). It is produced by a strong *Saturn* occupying a cardinal house while occupying its own or its exaltation sign. It makes the individual command many retainues. His libidinous proclivity is unbridled. He commands over a region. He is psychologically at a point where a radical transformation in his attitude is imminent; disenchantment with sex life could lead him towards spirituality. He may turn out to be a desireless philanthropist.

SASTYAMSA

One-sixtieth part of a sign, which is equal to 30 minutes. Planetary rulership of these parts begins with the planet owning the sign, followed by the sequence of the sign lords. The

presiding deities of the parts are the demons, *devas*, Kuber, and similar natural powers.

SAT

Ever-present reality. The Divine essence which exists, yet cannot be perceived physically, as it is Absoluteness, **Be-ness** itself, Brahman or, the Supreme Spirit.

SATABDIKA

A system of *Dasa* System (q.v.) applicable in case the ascendant is in *Vargottama Navamsa* (q.v.). It is calculated by counting the birth asterism from Revati (q.v.) and dividing the number by 7. The remainder represents the planet ruling at birth. The sequence of the planets and the years of their rulership are given below:

1. Sun	5 years
2. Moon	5 years
3. Venus	10 years
4. Mercury	10 years
5. Jupiter	20 years
6. Mars	20 years
7. Saturn	30 years

SATBHISAG

The 24th asterism extending from 306° 40' to 320° 00' of the zodiac. It is ruled by Rahu, and its presiding deity is Varuna (q.v.). Its primary attribute is *Sattwa*, harmony. Its basic motivation is *Dharma*, righteousness. The asterism is also known as *Pracheta* (q.v.), a term which is related with Manu, Daksha and Valmiki.

Satbhisag is classified as service class, horse by species, demon by temperament, human by animal type, and is related with the southern direction. It is assigned the symbol of a thousand-petalled flower which represents the hundred stars included in the constellation. It often produces psychological pain, specially in those

individuals who are led on the path of spiritual unfoldment.

SATATHRIMSHATAMSA DASA

A system of planetary rulership. It is applicable especially in those births when the ascendant is in Sun's *Hora* (q.v.) for daytime births or in Moon's *Hora* for night time births.

SATI

A daughter of Daksha and wife of Rudra, i.e., Shiva. She is known as *Sati* because she immolated herself when her father, while performing a *yajna*, did not accord due respect to her husband. She then became the daughter of Himvat and Mena, and was called Uma as well as Parvati. She did penance to regain Shiva as her husband, and was finally married to him. The word *Sati* is presently also used to denote a wife who burns herself at her husband's pyre. *Sati* means truth personified.

SATRU

Enemy.

SATTWA

Essence. The quality of purity, goodness, balance, harmony. One of the three primary attributes, *Gunas* (q.v.), the other two being *Rajas*, activity, and *Tamas*, meaning darkness, stagnation, inertia.

SATTWIC HOUSES

According to some astrologers, the 1st, 4th, 5th, and 9th houses in a natal chart.

SATURN

See *Sani*.

SATYAM

Truth, reality. One of the 12 classes of gods, and one of the 14 *IoL:s* (q.v.).

SAUKHA-NIDHI KARAKA

Venus. The planet which bestows on the individual much wealth,

happiness, luxury, and affable social relationships.

SAUMYA

Graceful; auspicious. One of the 9 divisions of Earth. A particular class of *Pitris* (q.v). The planet Mercury.

The 43rd year in the cycle of 60 *Samvatsaras* (q.v.) ruled by Shiva. Persons born during this year are pure, well behaved, skilled in their profession, fortunate and self-controlled. They often help the troubled and assist the sick.

SAURYA MASA

Sun's transit from one *Sankranti* (q.v.) to another. The period taken by Sun in traversing a sign of the zodiac.

SAVANA MASA

The interval between two sunrises (*Savana* days) multiplied by thirty days. The *Savana* days are not always equal, so a mean duration is taken as the base.

SAVYA

A concept used in *Kala Chakra Dasa* (q.v).

SAYANA

Sayana means taking into account the precession of the equinoctial point (q.v.) every year. It shifts every year by a little less than a minute, and in 72 years it shifts a degree, and in 25,868 years, or approximately 26,000 years, it covers the complete zodiac. This shift is taken into account in the delineation of heavenly bodies in the Western system of astrological predictions, while the Hindu (or the Vedic) system considers the positions of planets without taking into account the precession. The difference between the *Sayana* and *Nirayana* (without taking precession into account) planetary delineations is the extent of precession, which in

the year 1998 was approximately (Mean) 23° 49' 45". (See *Ayanamsa*)

Sayana or Sayanacharya was also the name of a celebrated commentator of the *Rig Veda*.

SAYANA TULA/DAKSHIN

SAMPAT

Autumnal Equinox.

SESHA/SESHANAG

King of the serpent race, or Nagas, and of the infernal regions, *Patata*. The thousand-headed serpent which serves as the couch and canopy of Vishnu for reclining. Sometimes Seshanag is represented as supporting the world, and sometimes as upholding the seven *Fatala lokas*. He is said to have served as the churning cord during the churning of the ocean by the gods and the demons. He is represented clothed in purple and wearing a white necklace, holding in one hand a plough and in the other a pestle. The Puranic stories make him a son of Kashyapa and Kadru. He is said to have incarnated as Balarama, a partial *avatara* of Vishnu, and the elder brother of Krishna.

SHADABALA

The 6 kinds of planetary strength recognised under the Parashari system of Vedic astrology. These are (i) *Sthanbala*, or positional strength, (ii) *Dikbala*, or directional strength, (iii) *Kalabala*, or temporal strength, (iv) *Chestabala*, or motional strength, (v) *Naisargikabala*, or inherent strength, and (vi) *DriL-bala*, or the strength derived from aspects of planets.

SHAKTI

Power; sovereign authority. It is primarily of 3 kinds, viz., *Prabhu-shakti* or *Prabhavashakti* (the majesty of pre-eminence), *Mantrashakti* (the power of words or of good counsel),

and *Utsahashakti* (the power of enthusiasm).

Shakti is also the active power of a deity, represented as his wife, consort, or the female divinity. Often it is represented as the female generative organ, the counterpart of phallus which is the symbol of Shiva's creative power. The female energy of a deity is usually worshipped by *Saktas*, who perform rituals (and even *Tantric* black magic) to obtain super-sensory powers and control of nature's spirits.

Shakti represents cosmic feminine creative power. It is personified as Devi, Mahakali, Mahalakshmi, Mahasaraswati and their various other manifestations. *Shakti* stands for conscious power which is the polar opposite of pure consciousness.

Positive and passive polarised energies as father and Mother, or Shiva and Shakti resulted from the differentiation of the *Shiva-Shakti Tattwa* (q.v.) which also was a manifestation of the Absolute All into the root of consciousness called Shiva and the root of power called Shakti. All subsequent manifestations of consciousness arise from Shiva and the power from Shakti.

SHAKTI YOGA

A planetary combination formed by all planets situated in the 7th, 8th, 9th, and 10th houses. It makes the individual lazy, and devoid of wealth and happiness but he acquires great skill in arguing for criminal litigants.

SHAKYA MUNI

A powerful saint. An appellation of Gautama, Lord Buddha.

SHAMBALA

A mysterious and mythical locality believed to be in the Himalayas, in the sacred island of the Gobi desert. A

locality mentioned in the *Puranas*. A seat of highly evolved divine beings.

SHANKHA YOGA

A planetary combination formed in 2 ways, viz., (i) the lords of the 5th and 6th houses in cardinal houses from one another, while the ascendant is strong, and (ii) the lords of the ascendant and the 10th house placed in movable signs while the lord of the 9th house is strong. These combinations make the individual born under them, well versed in scriptures, a man of principles and ethics, and engaged in laudable activities. Such individuals have a long life.

SHAR YOGA

A planetary combination formed by the placement of all planets in the 4th, 5th, 6th and 7th houses. It makes the individual born under it cruel and related with prisons (not necessarily as a prisoner).

SHARAD

Autumn. It roughly comprises two lunar months, viz., *Ashwin* and *KartiL*. It corresponds to the period from 20th September to 20th November. This season is ruled by Mercury.

SHARDA YOGA

A planetary combination formed in two ways, viz., (i) the lord of the 10th house posited in the 5th house, Mercury placed in a cardinal house, and Sun either in its own sign or in a very strong position, and (ii) Jupiter situated in a trine house from Moon, and Mars in a trine house from Mercury. Under these combinations, an individual becomes well behaved, dutiful, God-fearing and is honoured by the state.

SHARVARI

The 34th year in the cycle of 60 *Samvatsaras* (q.v.). It is ruled by Vishnu. An individual born during

this year is respectful to religion and scriptures and is devoted to gods and priests. He is fond of sweets.

SHASHTASHTAKA

Two planets in the 6th and 8th positions from each other.

SHAT RUPA

Brahma's daughter. (See *Vach-Viraj*, and *Saraswati*)

SHIKHIN

[Shikhin = pointed, proud, peacock, an arrow, a lamp, a bull, a horse, a mountain. A religious mendicant, a Brahmin]. The planet Ketu, the south node of Moon.

SHIROVINDU

Zenith.

SHISHIR •

The cold season comprising the two lunar months of *Magha* and *Phalguna* which approximately correspond to 20th January to 20th March. Saturn rules this season.

SHISHUMARA

The heavenly porpoise. The planetary sphere, which, as described, in the *Vishnu Purana*, has the shape of a porpoise, Vishnu being seated in its heart, and Dhruva (q.v), the pole star, in its tail. As Dhruva revolves, it causes Sun, Moon, and other planets to go round, and the asterisms follow in its circular path, for all the celestial luminaries are, in fact, bound to the pole star by an aerial cord. The *Vishnu Purana* further states that the person who sees the constellation redeems his sins for a very long time.

SHIVA

[Shiva = auspicious, propitious]. The third person of Hindu Trinity, known as Shiva, the destroyer, while the other two are Brahma, the creator, and Vishnu, the preserver. Shiva is also known as Shankar (meaning he

who confers happiness and prosperity), Mahadeva (the great lord), Bholenath (the lord of primeval innocence), Trilochan (the person with three eyes) and Rudra (the fierce). He is considered as Yogishwar, the ultimate objective of all *yogis*.

The Puranic stories describe Mars as arising from the sweat of Shiva when he was extremely desolate in the absence of his consort, Parvati. Kartikeya (q.v.) was born of his virility to destroy the demon Taraka. Shukra, Venus, rose from his sexual impulse aroused by the seductive appearance of Vishnu, a form in which he (Vishnu) had beguiled and destroyed Bhasmasura, a demon, who had become almost invincible due to Shiva's boon.

SHIVA YOGA

The planetary combination formed by the placement of the lord of the 5th house in the 9th house, the lord of the 9th house in the 10th house, and the lord of the 10th house in the 5th house. The combination makes the individual born under it an invincible conqueror, an eminent scholar and a religious person.

SHOBHAN

See *Sobhakrita*.

SHOBHAKRITA/SHOBHAN

The 37th year in the cycle of 60 *Samvatsaras* (q.v). It is ruled by Vishnu. Persons born during this year are balanced, quiet, courageous and charitable in disposition.

SHODASAMSA

One-sixteenth (1/16) part of a zodiacal sign, each part being equal to 1° 52' 30". The planetary rulership over these parts begins with cardinal signs: the first *Shodasamsa* in cardinal signs is ruled by Mars, the ruler of Aries; in fixed signs, Sun, the ruler of

Leo, becomes the first ruler; and for common signs, the rulership begins with Jupiter, the ruler of Sagittarius. The deities presiding over them follow the cyclic order of Brahma, Vishnu, Shiva and Surya consecutively. The second and subsequent rulerships are assigned to the lords of the next signs. For example, in the series with Jupiter as the initial ruler, the subsequent parts are ruled by Saturn (the lord of Capricorn), Saturn (the lord of Aquarius), Jupiter (the lord of Pisces) and Mars (the lord of Aries) and so on.

SHODASHOTRI SYSTEM

The *Dasa* system (q.v.) applicable to an individual born under *Chandra Hora*, (q.v.) the darker half of a lunar month, but under the *Sun Hora* if born during the brighter half of the lunar month.

Direction (q.v.) under this system is worked out as follows. Birth asterism is counted from *Pushya* and is divided by 8; the remainder gives the planetary rulership at birth. If the remainder is 1, it indicates the rulership of Sun. The sequence and the period of rulership of different planets are as follows:

1=Sun, 11 years; 2=Mars, 12 years; 3=Jupiter, 13 years; 4=Saturn, 14 years; 5=Ketu, 15 years; 6=Moon, 16 years; 7=Mercury, 17 years; and 8=Venus, 18 years. Rahu does not have rulership under this system.

SHRAVANA

The 22nd asterism extending from 280° 00' to 293° 20' of the zodiac. It is ruled by Moon; its presiding deity is Vishnu. Its basic attribute is *Sattwa*, harmony. Its primary motivation comes from *Artha*, the goal-directed activity. It is symbolised by an ear; sometimes an arrow is inscribed for it.

It is an outcaste by class, a monkey by species, a man by temperament, and a quadruped by animal type. It is related with north direction. It leads the individual to an inner understanding of spiritual life, conformity with traditional values and makes him a sustaining force for the society.

SHRI YOGA

The planetary combination constituted by the lords of the 2nd and 9th houses together in a cardinal house along with its lords while Jupiter is aspecting this house. The combination enables the individual to attain an eminent position in the society and honour by the state. The combination begins giving results after the age of 22 years.

SHRIMAD YOGA

A planetary combination formed by the lords of the 9th and 10th houses in a cardinal position from each other, while the ascendant is aspected by Jupiter. An individual born under this combination is proficient in his profession, charitable in disposition and is respected by the society.

SHRIMUKH

The 7th year in the cycle of 60 *Samvatsaras* (q.v.). It is ruled by Brahma. Persons born during this year are rich, religious, arrogant, and traders of metals.

SHRINATH YOGA

A planetary combination formed by the placement of the lord of the 7th house in the 10th house, and the lord of the 9th house placed with the lord of the 10th house. If the lord of the 7th house or the lord of the 10th house is exalted, the combination becomes very powerful. It makes the individual born under it equivalent to Indra (q.v.), the god of gods; he

enjoys much power, status and wealth. He lives a very long life.

SHRIGASTAK YOGA

A planetary combination formed by the placement of all planets in the ascendant, 5th and 9th houses. It makes the concluding part of one's life happy and contented.

SHUBHA

Auspicious. **Benefics**, viz., Jupiter, Venus, Mercury and a strong Moon

SHUBHA YOGA

The lord of the *Navamsa* sign of the lord of the 9th house in exaltation, while the lord of the 2nd house occupies the 9th house—this combination constitutes *Shubha Yoga*. An individual born under it is learned, well behaved, polite and devoted to religion. He lives a long life.

SHUBHKRITA

The 36th year in the cycle of 60 *Samvatsaras* (q.v). It is ruled by Vishnu. Persons born during this year are dutiful, graceful, wise, religious, austere, and protective of their subordinates.

SHUBHAKARTRI YOGA

An auspicious combination formed by the flanking of a planet or a house by two **benefics** in strength. It leads to unexpected support in life in relation with the planet/house concerned.

SHUKLA

White. It is also the name of the 3rd year in the cycle of 60 *Samvatsaras* (q.v.). It is ruled by Brahma. Persons born during this year are pure at heart, quiet, gentle, fond of women, philanthropists, but (personally) poor.

SHUKLA PAKSHA

Brighter half of a lunar month.

SHUKRA/SHUKRACHARYA

The planet Venus and its regent. The Puranic stories relate his birth with

the downward movement of Shiva's creative fluid aroused by the seductive form of Vishnu, which he had assumed to beguile Bhasmasura, a demon, to his destruction. Shiva wanted to see that form at the instance of Parvati.

Shukracharya is said to be the priest of Bali and other *Daityas* which made him *Daityaguru*, the preceptor of demons. He is one-eyed, the other one having been destroyed when Bali was preparing to offer his entire kingdom to *Vamanavatar* (q.v.) in fulfilment of his vow of gift which Shukra wanted to stop as he did not approve of the gift.

He is also said to possess the ambrosial drink, *Mritasanjivani*, which could bring the dead to life. He is also identified with Usana, who authored *Dharma Shastra*, the code of righteous living. Shukra is also known by his patronymic Bhargava, as well as by Bhṛigu and Kavi. Venus, the planet, is presided over by Kamadeva, the Indian Cupid.

Shukra represents semen virile and is the significator of wife, marital felicity, conveyance, perfumes and ornaments. Venus is watery as element, phlegmatic in body humours, white in colour, Brahmin by caste, young in appearance and is related with the south-eastern direction. It is *Rajasic* by temperament, strong in the afternoon, aquatic and biped by species, and has a strong affinity to diamond. It is auspicious in its effect.

Venus owns Taurus and Libra. It is exalted in Pisces and is debilitated in Virgo.

SHULA YOGA

See *Sankhya Yoga*. It is one of the *Sankhya Yogas*. Individuals born under it are short-tempered, fond of

material attainments but very poor. The physical body bears marks of physical injuries.

SHVETA

White. The planet Venus. One of the minor *dwipas* (islands) in Puranic stories which in occult literature is described as the "White Island". Sometimes it is considered as another name for *Shambala* (q.v.).

SIDDHA

Accomplished. Semi-divine beings of great purity and holiness. They are so characterised by possession of eight *Siddhis* (q.v.).

SIDDHANTA

[Siddhanta = established doctrines]. An aspect of astrological science which lays down rules for the determination of planetary positions. *Surya Siddhanta* deals with Sun, taking into account the part of ecliptic, the tilting of Earth's axis, solar transits in zodiacal signs, solar ingress and such other details.

SIDDHARTH

One who is born to accomplish his desire. A name given to Gautam Buddha at his birth. It is also the name of the 53rd year in the cycle of 60 *Samvatsaras* (q.v), ruled by Shiva. Persons born during this year are learned, well versed in Vedic scriptures, quiet, philanthropists, tender at heart and are respected by the state.

SIDDHIS

Accomplishments. Superhuman or supernatural powers achieved by *yogic* practices. Attributes of perfection. The eight *Siddhis* for men are (i) *Anima*, the power to become as small as an atom; (ii) *Laghima*, the power to assume excessive lightness at will; (iii) *Prapti*, the power to obtain anything which is desired; (iv) *Mahima* or *Garima*, the power to

increase one's size at will; (v) *Ishitwam*, the assumption of superiority or greatness; (vi) *Prakamyam*, acquisition of irresistible will; (vii) *Vashitwam*, the power to hold others in subjugation to one's will; and (viii) *Kamawasayitha*, the power to control one's passions and desires. Patanjali, in his *Yoga Sutras*, has listed 29 *Siddhis* which inter alia include *Prajna*, the attainment of the light of higher consciousness; and *Atitanagat Jnanam*, the knowledge of the past and future; the power to make an object invisible; the power to make any sound inaudible; and the knowledge of the time of one's death.

SIDEREAL DAY

The interval between two successive passages of the vernal equinoxes (q.v.) over the meridian, being about 4 minutes shorter than a mean solar day. *Sidereal hour* is 1/24th part of the sidereal day.

SIDEREAL LIGHT

Light pertaining to the stars. A term used in spiritual literature where it refers to influences emanating from stellar regions. It is generally associated with Paracelsus. It is a concept analogue to the later concept of the *Astral Light* (q.v). Sidereal light, astral light and *Akasha* are identical concepts referring to the "mysterious all-pervading cause": they are the mysterious living as well as the indwelling fire in every form of manifestation, which expresses itself through phenomenalisation of primeval subjectivity, noumenon. The planets, through their radiance, externalise this inherent subjective core of the primordial essence.

SIDEREAL TIME

Time measured by apparent diurnal motion of stars. At any moment of

time it is defined as the "west hour angle of the first point of Aries (vernal equinoctial point) from the upper meridian of the place," hour angle being the angular distance on the celestial sphere measured westward, along the celestial equator from the meridian to the hour circle that passes through a celestial object, while hour circle is a great circle on the celestial sphere that passes through the celestial poles and a perpendicular to the celestial equator.

Sidereal time means time determined by or from the stars. It is time determined in relation with the passage of Sun across the meridian: at mean noon, 12 o'clock local mean time (LMT) on any day, sidereal time is the Right Ascension (q.v.) of the fictitious mean Sun which is defined as the tropical mean longitude of Sun at the moment, as affected by mean aberration. Sidereal time system is derived from Earth's rotation with respect to the stars. The duration of sidereal day in mean solar time is 23 hrs 56 min. 4.091 sec.

SIDEREAL YEAR

The duration of time equal to the interval representing the time required by Earth to complete one revolution around Sun, measured with relation to the fixed stars.

SIGNIFICATOR

Karaka (q.v.). Planet's basic operational base, agency or the impulse, e.g., Sun is the significator of father; Moon, of mother, Mercury, of intelligence; and so on.

SILENT WATCHERS

The Virgin Ascetics. The Kumars (q.v.) are said to be the Silent Watchers, who, from the fourth cosmic plane, known as *Janahloka* (q.v.) in Puranic literature, are said to

be watching the operation of the evolutionary impulses and are supposed to intervene only in the improbable event of any catastrophic deviation from the destined course.

The Puranic legends also speak of these Virgin Ascetics as being manifested (or **born**) of Brahma for the purpose of starting generative creation, but they abstained themselves from it considered it to be an impure act, and stayed only at the higher planes.

SIMHA/LEO

The 5th zodiacal sign. See *Leo*.

SIMHASAN YOGA

A planetary combination formed by the planets occupying the 6th, 8th and 2nd houses from the ascendant. The combination places the individual at the centre of authority and power.

SIRSHODAYA

See *Pristodaya*.

SITA

[Sita = A furrow]. In the *Vedas*, Sita is the furrow, or husbandry personified and worshipped as a deity presiding over agriculture and fruits. In the *Ramayana*, Sita is described as the daughter of Janaka, the king of Videha, and the wife of Rama (q.v.). The Vedic idea still adhered to her, for she is said to have sprung from the furrow: she arose from the earth when Janaka was ploughing his fields. She is said to have lived in *Satya Yuga* as Vedavati. She and Goddess Lakshmi are supposed to be the same person.

SKANDHA

See *Kartikeya*.

SOLAR INGRESS

Entry of Sun in a sign. It refers to Sun's transit at its longitude as in the natal chart. The planetary positions at this epoch indicate the events likely to occur during the year.

SOLSTICE

Either of the two points in Sun's path at which it is farthest north or south from the equator.

SOMA

The juice of a climbing plant (*Asclepias acida*), which when extracted and fermented, forms a beverage, offered in libations to the deities, and is drunk by the Brahmins. In the *Rig Veda*, it was elevated to the position of a deity, and represented to be primeval, all powerful, healing all diseases, bestower of riches, lord of other gods, and even identified with the Supreme Being.

Soma is also the presiding deity of Moon and is said to have abducted and seduced the wife of Brihaspati (Jupiter), which resulted in the war between gods and demons as well as in the birth of Buddha, the planet Mercury. (See *Moon*)

SPASTHA

Details of the longitude of a planet; extension of a house division (*Bhava*) and of its cusp.

SPHUTA

[Sphuta = opening, blossoming]. Calculations relating to the possibility of having an offspring. Three important *sphutas* are considered in this regard: (i) *Beeja* (seed) *sphuta*, (ii) *Kshetra* (field) *sphuta*, and (iii) *Pura tithi* (opportune date for impregnation) *sphuta*. *Beeja sphuta* is obtained by adding the longitude of Sun, Venus and Jupiter in the husband's chart. The sum indicates a sign and its *Navamsa*. If both of these are in odd signs, virility is present and the chances of an offspring are good. If both are in even signs, virility and the chances of progeny are both absent. If one is odd and the other is even, the progeny may be delayed.

Kshetra sphuta is worked out by adding the longitudes of Jupiter, Moon and Mars in the wife's natal chart. If the sign and *Navamsa* thus obtained are both in even signs, fertility and chances of progeny are assured. In case both are in odd signs, the progeny will be delayed or even denied. If one is odd and the other is even, there may be a delay but the progeny can be expected. *Putra tithi sphuta* is decisive in progeny prediction. It is determined as follows: Multiply the longitudes of natal Moon and Sun separately by 5, subtract the result obtained from Sun from that of Moon, and convert the result into degrees, minutes, etc. Divide it by 12. The quotient plus 1 gives the *tithi* required. If this is less than 15, it is deemed to be in the dark half, and if the remainder is less than 6, the *tithi* is in the first half. If it is more than 6, it would be in the second half. Impregnation during this period has greater chance of fertilisation.

STAMBHAN

Stillness of a planet when it changes its course either due to retrogression or of direct motion.

STARS, FIXED

Asterisms (q.v.), also known as Lunar Mansions and *Nakshatras*. Groups of stars which always maintain a fixed relative position among themselves.

STELLAR ASTROLOGY

Astrology based on stars. Hindu astrology is stellar as it is based on a fixed constellational or stellar zodiac. Under this system, *Dasa* system (q.v.) is stellar, interpretation is stellar and the casting of horoscope is stellar.

STHIRA RASIS

Fixed signs of the zodiac, viz., Taurus, Leo, Scorpio and Aquarius.

STRI KARAKA

Significator of wife. Venus is the significator planet for wife.

SUBHANU

The 17th year in the cycle of 60 *Samvatsaras* (q.v). It is ruled by Brahma. Persons born during this year are engaged in meritorious deeds; are recipients of unexpected support from others, but sometimes meet severe misfortunes. They are renowned for their collection of precious objects of art.

SUCCEDENT HOUSES

The 2nd, 5th, 8th and 11th houses in a natal chart. These are also known as *Panaphar* houses.

SUDRA

A class of people whose main task in ancient society was to assist and help others for meeting the needs of their everyday life. They are supposed to have arisen from the feet of Brahma. Many of the planets and asterisms have been classed as *Sudras* to indicate some of the traits of their basic impulses.

SUKHASTHANA

The 4th house in a natal chart. It represents the nadir and signifies mother, fixed assets, residence, conveyance, emotion and intellect.

SUKSHMA

[Sukshma = minute, subtle]. In Directional (q.v.) calculation, the 3rd degree relationship of a planet, after *Mahadasa* and *Dasa* of a planet. *Sukshma Dasa* is the sub-sub-period of a planet.

SUNAPHA YOGA

One of the planetary combinations formed by a non-luminary occupying the 2nd or the 12th house from Moon sign. If both the sides are thus occupied, *Duridhara yoga* is formed; if only the 2nd house is occupied, the

combination is known as *Sunapha yoga*; and when only the 12th house is occupied, the combination is called *Anapha yoga*.

All these are auspicious combinations leading to affluence, high social status, pleasing personality and agreeable disposition of the persons concerned. Under *Sunapha yoga*, the individual acquires his wealth and power by his own efforts. Under *Anapha yoga*, the emphasis is on exceptional and meritorious deeds and social interactions which enable the individual to have sensual gratification as well. Under *Duridhara yoga*, one becomes learned, charitable, extrovert and commands a large retinue. He easily overcomes his opponents and adversaries.

SURAAT

The solar ray which is said to concretise itself as Saturn.

SURYA

Sun or the deity presiding over the planet. One of the three chief deities, along with Indra and Agni (fire), in the *Vedas*. The Puranic stories make him the son of Kashyapa and Aditi (q.v). In the *Ramayana*, he is referred to as a son of Brahma. Sun is represented as moving in a chariot drawn by seven horses with Aruna (q.v.) as his charioteer. He is the supreme deity presiding over the entire manifestation. Yama, the god of death, and Yamuna, the celestial river, the two Ashwinis (q.v.) are said to be his offsprings. Surya is also the father of Manu (q.v). The number 12 is related with the Adityas in the different forms of the Sun.

The disposition of Sun in any horoscope indicates the central spiritual impulse in the individual, the quest of his soul and the eminence he can attain. Sun is

the signifier of *Atma*, father, health, intuition, official status, understanding of the mysteries of life and inner government of the world. He is said to be the king of the planetary hierarchy.

Sun controls the bones in the human body. Astrologically he is fiery in element, bilious by body humour, warrior by class, old in age (for experience and wisdom), male by sex, and related with the eastern direction. Sun represents *Sattwic* attribute. He represents gold, is powerful during midday, and is fierce in temperament. Sun has special affinity for forests, temples and summer season which indicate its sway over occult initiations in occult wisdom.

Sun rules over Leo, is exalted in Aries and is debilitated in Libra. It has strong harmonious relationship with Mars and Jupiter, and is inimical with Saturn, though the latter is said to be his offspring.

SURYA SIDDHANTA

A celebrated work on astronomy supposed to be revealed by Sun.

SUSHUMNA NADI

One of the principal rays of Sun; it is said to be the ray which gives radiance to Moon. *Sushumna Nadi* also refers to a particular artery of the human body around the spinal cord, in between *Ida* and *Pingala* (q.v.).

SUSHUPTI

Profound sleep. One of the four stages of consciousness, viz., *Jagrata* (waking state), *Swapna* (dream state), *Sushupti* (profound sleep), and *Turiya* (*Samadhi* state).

SUTRATMA

[*Sutra* = thread; *Atma* = Self]. Thread-Self, so called because the permanent atoms of various bodies (cf. Sheaths)

are strung on a Buddhic-web. It is also known as the thread of spirit, the immortal ego, the individuality, which incarnates one life after the other and upon which are strung like beads on a string, his countless personalities. The universal life-supporting air, *Samashti Prana*, the universal energy.

SWARGA

Heaven, paradise; the abode of Indra (q.v.) and of the gods. Also called *Svarga loka* (q.v.), one of the 14 *lokas*.

SWABHAVAT

That which exists in its own nature. World substance and stuff, rather that which is behind it, the spirit and essence of the substance. The term comes from *Subhava* (Primeval nature) or *Swabhava* (inherent or basic nature). The word is composed of three words, viz., *Su*, good, perfect, fair; *Sva*, self, its own, basic, inherent, and *Bhava*, being or the state of existence. *Swabhavat* refers to that from which all nature proceeds and returns into it at the end of the life cycle. It is also said to be the "plastic essence of matter."

SWAHA

[*Swaha* = offering]. Daughter of Daksha and Prasuti. She was the wife of Vahni or Fire, or of Abhimani, one of the Agnis.

SWASTIKA

(卐) A mystic religious mark placed upon persons or things. It denotes good fortune and stands for cosmic unity. The hands of *Swastika* are reversed in Jainism. In Masonic teachings, it stands for "the most ancient Order of the Brotherhood of the Mystic Cross." In esoteric philosophy, it is considered the most mystic and ancient diagrams. It is said to be the originator of the '49 Fires' by

friction. The symbol is supposed to be enshrined on Lord Buddha's heart, and therefore called 'the Heart's Seal.' According to Blavatsky, it was laid on 'the breast of departed initiates after their death.' As a mystic symbol, it is used in some form or the other in many world religious esoteric philosophies and literature. It represents manifestation at all levels in essence.

SWATI

[Swati = sword]. The 15th asterism extending from 186° 40' to 200° 00' of the zodiac, under whose impact rain-drops falling within oyster shells are believed to produce fine quality pearls. The asterism is ruled by Rahu, and its presiding deity is Vayu (q.v). Its primary motivation comes from *Artha* (q.v.), its basic attribute is *Tamas*, inertia. It is classified as butcher by class, buffalo by species, godly by temperament and human by animal type. It is related with the northern direction. The asterism is symbolised by coral and sometimes by sapphire.

Swati is characterised male by sex. It provides fiery passion and arouses the urge for pleasure seeking activities. The asterism leads to self-centredness, but esoterically it leads to psychological transformation leading to expansion of spiritual consciousness.

SWAVEDAMSA

Also known as *Chatwarimshamsa* (1/40th part of a zodiacal sign). Each part of it comprises 45 minutes. Planetary rulership **over** each of these parts is decided according to their being in odd or in even signs. The planetary ownership in odd signs begins with the lord of Aries at its first part and every successive part is ruled by the lord of the following sign. Similarly, the lordship for even signs, the rulership of its first part begins with that of the lord of Libra, and each successive part is ruled by the lord of the following sign in their circular order.

SWAYAMBHU

The self-existent. A name of Brahma, the creator.

T

TAJAKA

An **astrological** system primarily concerned with horary predictions.

TAMAS

[Tamas = darkness, dullness, inertia]. One of the three primary attributes, *Gunas*, the other two being *Sattwa* (harmony) and *Rajas* (activity). (See *Gunas*)

TAMASIC HOUSES

The 3rd, 6th, 8th, and 12th houses in a natal chart, according to some astrologers.

TANMATRA

Prime qualities, e.g., sound, touch, sight, taste, and hearing, connected with *Bhutas* (q.v.) and *Indriyas* (q.v.). (See *Bhutas*)

TANTRA

A religious treatise related with magical and mystical formularies for the worship of deities, or attainment of superhuman powers. *Tantriks*, i.e., those who attain perfection in this practice, worship *Devi* (q.v.), the female creative power of deities personified as *Shakti*. Some *Tantras* contain sexual rites and practices. Knowledge of real (spiritual) *Tantras* is highly secretive and available to only a few *yogis* of very high order.

TAPAS

[Tapas = warmth, penance, austerity]. Meditation with self-denial. Sacrifice of material desires as an oblation to primordial fire to establish union with life essence. Mars is the planetary deity leading to austerity. *Tapas* is the fire which burns all material and gross impurities in one's life.

TARA

A star; a *nakshatra* (q.v.); or planets in general. The wife of Jupiter (*Brihaspati*) who was seduced by Soma (Moon) (q.v.), from whom Budha (Mercury) (q.v.) was born.

Tara was also the name of the wife of the **ape-king** Bali and the mother of Angadh. After Bali's death, she was taken as wife by his brother, Sugriva, who helped Rama (q.v.) in searching for his abducted wife, Sita, and assisting him in his war against Ravana (q.v.).

TARA DASA

A system of planetary rulership. (See *Direction*) Under this system, the planetary strength of planets in the cardinal houses determines the initial rulership of the planet; the sequence and the years of planetary rulerships are identical to *Vimshotttri Dasa* (q.v.).

TARAKA

A demon son of Vajranaka. His austerities and devotion to Brahma made him arrogant and formidable to the gods. As he could be killed only by a 7-day-old son of Shiva, according to the boon he had received from his lord, which was seemingly an impossible condition as Shiva was always in deep *Tapas* (q.v.), with no possibility of his semen virile taking a downward direction. At the behest of the gods, Kamadeva (q.v.) disturbed the meditation of Shiva and was in turn reduced to ashes when an infuriated Shiva opened his third eye. In the process, the gods succeeded in having Skandha (q.v.)

born from the semen virile of Shiva, who finally destroyed the demon.

Taraka is also the name of a female *daitya* who was the daughter of Yaksha Suketu and Sunda, and was the mother of Marichi, who was a great seer. She was killed by Rama, though reluctantly, at the behest of Vishwamitra.

TARAK MAYA

The war between the gods and the demons for rescuing Tara (Tarak), the wife of Brihaspati (Jupiter), when she was abducted and seduced by Soma (q.v.) which resulted in the birth of Mercury. The war took place because Soma did not wish to part with Tarak while the latter was unwilling to return to Brihaspati or to reveal who the real father of Budha (Mercury) was. Brahma had to intercede to settle the matter.

TATTWA

First principle of primary substances. The basic nature of a thing or a being. The real nature of human soul or the material world, identical with the Supreme Spirit that pervades the universe. Blavatsky considers *Tattwa* as the Eternally existing That and states it to refer to the abstract principles of existence or categories, physical and metaphysical.

The essential ingredients of cosmic creation are classified as *Tattwas*. *Sankhya* (q.v.) enumerates 24 of them. The five most important *Tattwas* are *Akasha* (sky, ether), air, fire, water and earth. (See *Bhutas*, *Tanmatras*, and *Indriyas*)

The various planets, signs of the zodiac and asterisms are related to the different *Tattwas*. Sun and Mars represent *Agni*, or fire; Moon and Venus *Apasa*, or water; Mercury *Prithvi*, or Earth; Jupiter *Akasha*, or sky; and Saturn *Vayu*, or air.

Among the zodiacal signs, Taurus, Virgo and Capricorn are related with earth; Gemini, Libra and Aquarius with air; Cancer, Scorpio and Pisces with water; and Aries, Leo and Sagittarius with fire.

The relationship between asterisms and *Tattwas* are as follows:

Fire: Utra Phalguni (12), *Hastha* (13), *Chitra* (14), *Swati* (15), *Vishakha* (16) and *Anuradha* (17)

Water: Aridra (6), *Punarvasu* (7), *Pushyami* (8), *Ashlesha* (9), *Makha* (10), and *Purva Phalguni* (11)

Earth: Ashwini (1), *Bharani* (2), *Krittika* (3), *Rohini* (4), and *Mrigashirsha* (5)

Akasha: Dhanistha (23), *Satbhisag* (24), *Purva Bhadrapada* (25), *Uttara Bhadrapada* (26) and *Revati* (27)

Air: Jyeshtha (18), *Moola* (19), *Purva Ashadha* (20), *Uttara Ashadha* (21) and *Shravana* (22)

TIME, EQUATION OF

Difference between mean and true solar days. Generally the watches are set to indicate the mean solar time which has a longer constant equal to the annual mean of true solar days. In order to find out the true solar time, equation of time is used which is provided by the corresponding difference for a given moment, between the mean time and the true time. This difference is generally given in Ephemerises, for the midday's. Thus the equation of time (± 15 mins.) signifies that the true Sun passes the Meridian within the given difference.

TITHI/LUNAR DAY

The arc covered by Moon in its transit away from Sun, computed for the moment of its conjunction with Sun to its true longitude at the moment of the epoch. It is obtained by subtracting the longitude of Sun from the longitude of Moon. A *tithi*

is completed when the longitude of Moon gains exactly 12 degrees or its multiple on that of Sun and therefore there are 30 *tithis* in a lunar month.

TITHI SPHUTA

The day appropriate for impregnation. (See *Sphuta*)

TRANSIT

Passage of a planet through any zodiacal sign. Transits produce fructification of any anticipated planetary effect.

TRIKONA/TRINE HOUSES

The 5th and 9th houses in a natal chart. Ascendant is considered both a trine as well as a cardinal house.

TRIKONA DASA

A system of planetary direction in which the most important sign among the 1st, 9th, and 5th houses determine the sequence. Otherwise, it is similar to *Chara Dasa* (q.v). The sequence differs for odd and even signs.

TRIKONA, MOOL

Mool Trikona position gives a strength of 90 per cent to a planet; while in exaltation, it secures 100 per cent strength; and in its own sign, 80 per cent. *Mool Trikona* positions of different planets are as follows:

Sun: Leo 20°; Moon: Taurus 27°; Mars: Aries 12°; Mercury: Virgo 16°–20°; Jupiter: Sagittarius 10°; Venus: Libra 15°; Saturn: Aquarius 20°.

TRILOCHAN

An epithet of Shiva because he possesses three eyes. Literally, it means the one who has three eyes.

TRISHAMSA

One-thirtieth division of a sign, but classified differently for odd and even signs. The divisions are grouped in five categories, each

having special characteristics. The ownership of these parts is assigned to only five planets, which excludes the luminaries as well as the nodes.

TRIMURTI

'Three faces', or 'Triple form'—the Hindu Triad or Trinity comprising *Brahma* (Creator), *Vishnu* (Preserver), and *Shiva* (Destroyer). The Vedic Trinity consists of *Agni* (fire), *Vayu* (air), and *Surya* (Sun). *Brahma* is the embodiment of *Rajas*, the quality of passion or desire leading to royal activities which cause manifestations to arise; *Vishnu* is the embodiment of *Sattwa*, the righteous disposition expressed as piety, mercy, sustenance by which the universe is preserved; *Shiva*, or *Rudra*, is the embodiment of *Tamas*, the attribute of darkness, wrath, the Great Void or the destructive fire by which everything is dissolved to its ultimate constituent. The three exist in one and one in three.

Trimurti also stands for the three qualificative *gunas* or attributes of the universe differentiated as spirit and matter; these attributes represent the three inherent, self-formative, self-preservative and self-destroying, aspects of the universe which lead it ultimately to regeneration and perfectability.

TRINE HOUSES

See *Trikona*.

TRIPATAKI CHAKRA

A planetary combination formed by all planets, except Jupiter and Mars, afflicting ascendant and Moon. It is an inauspicious combination leading to misfortune and frustration in life.

TRISHNA

Desire for sentient experience. An important impetus for immaterialisation and life on *Nivritti Marg* (q.v).

TRITHIEYA-EKADASA

Planets placed 3rd and 11th from one another.

TROPICAL LONGITUDE

Longitude of a celestial body measured as an arc of the ecliptic (q.v.) between the vernal equinoctical point and the meridian of the body (the perpendicular arc to the ecliptic drawn through the body). It takes into account the precession of equinoxes (q.v.) in relation to zodiacal signs whereas the sidereal longitude of a planet is measured along the fixed zodiac.

TROPICAL ZODIAC

Zodiacal signs beginning with the zero degree of Aries taking into account the precession of equinoxes.

TUNGA-HRASH

Debilitation.

TUNGA RASI

Exaltation sign of a planet.

TURIYA

Fourth state of consciousness. The state of highest level of consciousness; the *Nirvanic* state of *Samadhi* (q.v.). It is beyond the three lower levels of consciousness, viz., waking (*Jagrat*), dreaming (*Swapna*) and deep sleep (*Sushupti*).

TVASTRA

The divine artisan. A Vedic deity considered in the *Rig Veda* as the ideal artist. A name for Brahma Prajapati, the celestial architect. He wields the great axe and forged the thunderbolt of Indra. He is the vivifier and bestower of long life. He imparts generative power and bestows offspring. He created Brahmanapati (Jupiter), generated fire along with heaven and earth, and also the waters and the Bhṛigus who were the ancestors of Venus.

TVASTRI

Daughter of Tvastra, the celestial architect. She was a wife of Sun.

UDANA

Vital air that rises up the throat and passes into the head. The Buddhists consider it an expression of joy and praise. (See *Prana*)

UDYAMA

Strenuous or assiduous efforts; firm resolve; striving hard. The 3rd house in a natal chart is related with *Udyama* or personal initiative and self-exertion.

UPACHAYA

Progress; expansion. The 3rd, 6th, 10th, and 11th houses in a natal chart.

UPADANA

Acquiring; withdrawal; material cause. Used in connection with assuming of a form or manifestation. Withdrawal of activities of the sense and perception from the external world and its object. The material out of which everything is made. Natural or immediate cause.

UPADHI

Upa (near) + *dha* (to place, offer). Disguise; body; attribute. *Upadhi* is of 4 kinds, viz., caste or category (*jati*), attribute (*guna*), action or function (*kriya*), and name, appellation (*sanjna*). A specific case for a general effect.

UPAGRAHA

Minor planets; invisible or shadowy planets or satellites, e.g., Dhuma (q.v), Vyapata, Parivesh (q.v), Indrachap (q.v), etc.

UPAKETU

One of the invisible or shadowy planets (See *Upagraha*). It is one of the following 9 invisible minor planets: (1) Kala, (2) Parivesh, (3) Dhuma,

(4) Ardhaprahara, (5) Yamakantaka, (6) Indrachapa, (7) Gulika, (8) Dyuteepath, and (9) **Upaketu**. They are related with Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, and Ketu, respectively. The longitudes and their positions in a natal chart are calculated according to well-established rules. They produce results like other results.

UPANISHADS

Esoteric doctrine. The *Upanishads* are ancient religious discourses between the seer teachers and their earnest disciples. Many of the *Upanishads* form parts of the *Vedas*. There are probably more than 150 of these works. The objective of these treatises is to ascertain the mystic sense of the Vedic texts, so they enter into such abstruse questions as the origin of the universe, the nature of the deity, the nature of soul, and the connection between mind and matter. The discourses, often in the form of dialogues, are aimed at arousing the intuitive understanding of the wisdom rather than laying down well-defined doctrines.

The word 'Upanishad' signifies "seating together" as well as "that which destroys ignorance and leads to liberation." The central theme of all *Upanishads* is to provide an insight into this liberating principle.

The *Rig Veda* has an *Upanishad* called *Aitreya*. The *Taittiriya Samhita* of the *Yajur Veda* has an *Upanishad* of the same name. The *Vajasaneyi Samhita* has the *Ishopanishad*, and attached to the *Shatapatha Brahmana* it

has the *Brihad Aranyaka*. *Sama Veda* has the *Kena* and *Chhandogya*. *Atharva Veda* has the *Katha*, *Prashna*, *Mundaka*, *Mandukya* and others, about 52 in number. These are the most important of the *Upanishads*.

URDHWA

Zenith; upwards.

USHA/USHAS

The dawn. She is the daughter of heaven, and the sister of night. "Dawn, daughter of Heaven and Night, her sisters are obverse and reverse sides of the same eternal Infinite"—Sri Aurobindo. Often said to be a charioteer of Sun, she is sometimes referred to as his sister and sometimes his daughter. Dawn is said to be the image and godhead of the opening out of the supreme illumination on the night of our human ignorance: she rises with the radiances of her Truth, and with the bliss of her boons. She presents one of the most beautiful myths of the *Vedas* and is enveloped in poetry (Dowson). She does not despise the small or the great, she brings wealth; she is always the same, immortal, divine; age cannot touch her; she is the young goddess, but she makes men grow old.

Usha is also the name of a *daitya* princess who fell in love with a prince she saw in her dream. From a sketch done by one of her favourite companions, the prince was identified as Aniruddha, the grandson of Krishna. The prince, by magical powers, was brought to Usha, and was kept captive by binding him with serpent bonds. After a fight, Krishna rescued Aniruddha and took him and his wife Usha to Dwarka.

USHANASIKA

A period of malefic influence. It is personified as a black shining figure

with 7 faces, 7 arms, and a tail with glowing hair standing erect on the head. It moves forward destroying everything.

Ushanasika pervades for $7\frac{1}{2}$ *ghatis* (or 3 hours) after the first *ghati* in *Ashwini*, for 5 *ghatis* after 55 *ghatis* in *Bharani*, and for 2 *ghatis* after 21 *ghatis* in *Krittika*; *Ushanasika's* periods are in the same order for the next four groups of three asterisms each till the 15th constellation *Swati*. The remaining 12 asterisms are divided into four group of 3 asterisms each. For the first group, this malefic influence pervades the first 8 *ghatis* of *Vishakha*, 8 *ghatis* after the 52. *ghatis* of *Anuradha*, and 10 *ghatis* after the 20 *ghatis* in *Jyeshtha*. In other words, for the first 15 asterisms the latter half of the *AmsaL's* fall in Aries, the last *ghatis* of *Amsakas* fall in Scorpio, and the 9 *ghatis* after 6 *ghatis* for the *AmsaL's* fall in Capricorn and form the *UshanasikaL* period.

For the remaining asterisms, from *Vishakha* to *Revati*, the first 8 *ghatis* of the *AmsaL's* falling in Aries, the last 8 *ghatis* of the *AmsaL's* falling in Scorpio, and the last 10 *ghatis* of *AmsaL's* falling in Capricorn are *Ushanasika* period.

The malignant influence of this malefic influence is avoided in all considerations under horary and electional (*muhurtha*) astrology. While examining charts in relation with diseases, accidents, losses, if the *Ushanasika* is taken into account, much accuracy is ordinarily claimed.

UTTAM-VARGA

Auspicious situation. [See *Varga*]

UTTARAYANA

The movement of Sun to the north of the equator; the period following summer solistice.

VACH

Speech. The subjective creative impulse, which emanating from the Supreme Creative deity, Prajapati (q.v.), became manifest as Word, the beginning of cosmic ideation. It has been variously described in religious scriptures. In the *Rig Veda*, *Vach* appears as the personification of speech by which knowledge was communicated to man. *Vach* is described as the melodious cow "which milked forth sustenance and water," which yields us nourishment and sustenance. She has been described as the mother of the *Vedas*, the wife of Indra, the one which contains within herself all worlds. In the *Atharva Veda* she is identified with Viraj, and is the daughter of *Kama* (desire). The *Mahabharata* says, "A voice derived from Brahma entered into the ears of them all: the celestial Saraswati was then produced from the heavens." The *Bhagavad Purana*, describes Brahma dividing himself into Brahma-Viraj and Vach-Viraj, or Sat Rupa. In *Padma Purana*, she is described as a daughter of Daksha, the wife of Kashyapa, and the mother of Gandharvas and Apsaras. Blavatsky calls her 'the female logos'.

Astrologically, the 2nd house in a natal chart represents the house of *Vach*.

VAHAN

A stead, a vehicle, a chariot, an animal which can be ridden. Most of the gods are represented as having animals as their *vahanas*. Brahma has

a *hamsa*, swan; Vishnu has *Garuda*, half-eagle, half-man; Shiva has Nandi, a bull; Indra has Airavata, an elephant; Yama, a buffalo; Kartikeya, a peacock; Kamadeva, Makara, or a parrot; Agni, a ram; Varuna, a fish or Makara; Ganesha, a rat; Vayu, an antelope; Saturn (or Sani), a vulture; **and** Durga, a tiger. In the Hindu scriptures, *Vahan* represents the nature of the manifesting impulse of the deity who is supposed to possess that stead.

VAIKHARI

Speech in its fourth stage of articulation, the first being the stirring of air or breath, second, articulation or utterance, the third is utterance of sound or words, and the fourth, or *Vaikhari*, is the articulation of intelligible sentences. *Vaikhari* represents the goddess of speech.

VAIKUNTHA LOKA

Heaven of gods like Vishnu, Krishna and others. In Puranic literature, it is described as the eastern peak of the (mythical) Meru mountain.

VAISHYA

The trading and agricultural class in ancient India comprising one of the four categories of *Varnashram* (q.v.).

VAIVASVATA MANU

Seventh and the present Manu (q.v.). He is said to be the son of Surya (q.v.) and the father of Ikshavaku, the founder of the solar race of kings, to which Rama (q.v.) the king of Ayodhya, belonged.

VAKRA

Retrogression (q.v.).

VAKRA GATI

Retrograde motion.

VALMIKI

The celebrated sage who authored the *Ramayana*, which he in Vedic phrase is said to have "seen". He himself is represented as taking part in some of the scenes he describes. According to the legends, he was abandoned by his parents at birth and was found by some wild mountaineers who taught him the art of robbery. He became a highwayman but later turned to spiritualism. He had his hermitage at **Chitrakuta** where he received the banished Sita (q.v.) and educated her twin sons, Kusa and Lava.

VANIKA

A beggar; a mendicant.

VAPI YOGA

A planetary combination formed by all planets either in *Panaphara* (q.v.) or in *Apoklima* (q.v.) houses. It makes the individual born under it find buried treasure which he does not share with others.

VARAHA

[Varaha = a boar; superiority]. The boar *avatara* (q.v.) of Vishnu (q.v.) when he raised Earth from the bottom of the sea with his tusk.

VARAHAMIHIRA

An astronomer who was one of the nine gems in the court of **Vikramaditya** of Ujjain. He authored *Brihat Samhita*, *Brihat Jataka* and various treatises on predictive astrology which are still considered valuable guides. He died around A.D. 587.

VARGA

[Division] Classification of planets in a natal chart under their six kinds of strength. (See *Shad-Bala*)

VARGOTTAMA

A planet occupying the same zodiacal sign in the *Navamsa* (q.v.) as in the

natal chart. Such a planet becomes very powerful in bestowing its auspicious results.

VARNA

Class or caste. The four castes established under the code of Manu are *Brahman* (sacerdotal and learned class), *Kshatriya* (regal and warrior caste), *Vaishya* (trading and agricultural caste), and *Sudra* (service caste).

VARNASHRAMA

The Vedic society enjoines each individual, specially the *Brahmins* to pass through four stages in life, viz., *Brahmacharya*, the celibate studentship; *Grihasta*, the life of a householder; *Vanaprastha*, the dweller in the woods, when he passes his time as an anchorite, and *Sanyasa*, a recluse.

VARSHA PHALA

Annual horoscopy. Astrological prognostication pertaining to any special year.

VARUNA

The universal encompasser, the all-embracer. One of the oldest Vedic deities, a personification of the all-investing sky, the maker and upholder of heaven and earth. He is often mentioned along with **Mitra** who was related with day while **Varuna** ruled over the night. In later times, he was the chief among the lower celestial deities, often identified with **Adityas**. He is the god of the seas and rivers, and rides a *MaL-ra* (q.v.). His symbol is a fish. He is the regent of the western quarter and presides over *Shatabhisag* asterism (q.v.). He is said to be the son of **Kardam** and the father of **Pushkara**. In a way, he is said to be the father of Sage **Vashishtha** (q.v.) whom he taught the mysteries. He is gracious even to those who have committed

sins and bestows them forgiveness and blesses them with spiritual guidance.

VASANT SAMPAT

Vernal equinox.

VASI YOGA

See Vesi Yoga.

VASHISHTHA

[Vashishtha = most wealthy]. A patronymic. A celebrated Vedic sage, one of the 7 great *Rishis*, *Saptarishis* (q.v.), and one of the 10 Prajapatis (q.v.). The sage was the possessor of a 'cow of plenty,' Nandini, who had the power of granting him all things (*Vasu*) he desired, hence his name. He is said to have arisen in many ways. According to one version, he was a mind-born son of Brahma. The *Rig Veda* represents him and Sage Agastya to have sprung from Mitra and Varuna, respectively. The hymn says, "Thou, O Vashishtha, art a son of Mitra and Varuna, born a Brahman from the soul of Urvashi." Vashishtha had been a family priest of King Sudas, of Harishchandra, and of the line of Ikshvakus. He was also a preceptor of Rama. The *Vishnu Purana* states Urja, one of the daughters of Daksha, as his wife, while the *Bhagavad Purana* gives him Arundhati as his wife. A law-book and another on yoga are attributed to him.

VASUS

A class of Vedic deities, 8 in number, chiefly known as the attendants upon Indra. They seem to have been personifications of natural phenomena. They are *Aap* (Water), *Dhruva* (Pole Star), *Soma* (Moon), *Dhara/Dhava* (Earth), *Anil* (Wind), *Anal* (Fire), *Pratyusha* (Light) and *Prabhas* (Dawn). Sometimes *Aha* (the deity presiding over day) is substituted for *Aap*. According to the

Ramayana, they are the children of Aditi (q.v.). Vasus also stand for the number eight. As gods of light, Vasus preside over *Dhanistha* (q.v.), the 23rd asterism.

VASUKI

Sovereign of the Nagas, or serpents, who live in *Patala* (q.v.). He is used by the gods and demons as the churning cord to be tied around the mountain Mandara which served as the central rod for the Churning of the Ocean (q.v.) allegory.

VASUMATI YOGA

A planetary combination constituted by Venus, Jupiter and Mercury, provided Mercury is not associated with any malefic, in *Upachaya* house (q.v.) from ascendant or with Moon. It produces possibilities for the individual to become a billionaire.

VAYU

Air, wind. The god of wind. One of the Vedic Trinity. He is associated with Indra and rides the chariot with him, Indra being the charioteer. Vayu is said to have sprung from the breath of *Purusha*, the Supreme Being. In another hymn, he is called the son-in-law of Tvastra. He is the regent of the north-western quarter where he dwells. Vayu is described as the father of Hanuman and *Bhishma*. He presides over *Swati* (q.v.), the 15th asterism. In Ayurveda, *Vayu* (or *Prana*) is one of the three humours of the physical system of the human body, the other two being *L-pha* (phlegm) and *pitta* (bile).

VEDA

[Root: *vid*, to know or Divine knowledge]. Divine knowledge. The four ancient scriptures of the Hindus, whose antiquity has not yet been decidedly affirmed, are probably the oldest records of human thought.

They are known as *Srutis*, i.e., what is heard or revealed as distinguished from *Smritis*, i.e., what is memorised and considered as the composition of human origin. Each hymn of the *Vedas* bears the name of a *Rishi* to whom the hymn is supposed to have been revealed. The compilation of the *Vedas* is attributed to Krishna Dwaipayana, or Vedavyasa, but he regards himself merely as "the compiler" and not the composer. The *Vedas* are said to have emanated like breath from Brahma, who is regarded as the soul of the universe.

All the Vedic writings are classified in two great divisions, viz., exoteric and esoteric: the *Karma-Kanda*, 'the department of action/ the ceremonials, and the *Jnana-Kanda*, 'the department of wisdom.' The hymns and prayers come under the first, and the philosophical speculations of the Brahmins, especially of the *Upanishads*, under the second division. All are alike *Srutis* or revelations. *Mantras*, or *Samhitas*, and the *Brahmanas* are two distinct parts of the *Vedas*. To the *Brahmanas* are added the *Aranyakas* and *Upanishads*, mystical treasures which speculate upon the nature of Spirit and of God, and exhibit a freedom of thought and speculation which give rise to various systems of Indian philosophy.

According to traditional belief, the *Vedas* are *Apaurushaya*, 'not of human origin/ so these are considered *Srutis* in their entirety, and the *Rishis* whose names are associated with different hymns are those seers to whom the hymns and *mantras* were revealed.

The *Vedas* are four in number, viz., *Rig*, *Yajur*, *Sama* and *Atharva*. The first three, according to Manu, have been "milked out as it were from fire, air, and Sun." The *Rig Veda* is the oldest

one; chief among the deities invoked are Agni, **Indra** or Vayu, and Surya. Among others *Pitras*, the heavenly fathers, *Aditi* (q.v), *Varuna* (q.v.), *Ushas* (q.v), *Ashvinaus* (q.v), *Marutas* (q.v), and *Rudras* (q.v.) can be included.

Aurobindo has suggested that the Vedic presentation of divine wisdom needs a fresh look. He states: "The hypothesis I propose is that the *Rig Veda* is itself the one considerable document that remains to us from the early period of human thought of which the historic Eleusinian and Orphic mysteries were the failing remnants, when the spiritual and psychological knowledge of the race was concealed, for reasons now difficult to determine, in a veil of concrete and material figures and symbols which protected the sense from the profane and revealed it to the initiated. One of the leading principles of the mystics was the sacredness and secrecy of self-knowledge and the true knowledge of the Gods. This wisdom was, they thought, unfit, perhaps even dangerous to the ordinary human mind or in any case liable to perversion and misuse and loss of virtue if revealed to vulgar and unpurified spirits. Hence they favoured the existence of an outer worship, effective but imperfect, for the profane, an inner discipline for the initiate, and clothed their language in words and images which had, equally, a spiritual sense for the elect, a concrete sense for the mass of ordinary worshippers. The Vedic hymns were conceived and constructed on this principle. Their formulas and ceremonies are, overtly, the details of an outward ritual devised for the Pantheistic Nature-Worship which was then the

common religion, covertly the sacred words, the effective symbols of a spiritual experience and knowledge and a psychological discipline of self-culture which were then the highest achievement of the human race." (Cf. *The Secret of the Veda*, pp. 5-6)

VEDANGA

[*Veda + Angas* = the members of the main body]. Constituents of the *Vedas*. Six in number, necessary for understanding and proper sacrificial employment of the *Vedas* are (i) *Sikshas*, the science of pronunciation, (ii) *Chandas*, the science of prosody, (iii) *Vyakarana*, the grammar, (iv) *Nirukta*, etymology or glossary, (v) *Jyotisha*, astronomy and astrology, and (vi) *Kalpa*, the rituals.

VEDANTA

Esoteric and deeper teachings of the *Vedas* as propounded in the *Upanishads* and such other systems of thought. *Uttara Mimamsa*, an important compilation attributed to Vedavyasa himself, constitutes an important source material for it. Sankara popularised the Vedantic thought and founded the *Advaita* philosophy as an outcome of this understanding. (See *Sankar, Darshan*)

VEDHA

An opposition, an impediment or an obstruction. In astrology, it refers to impediments to favourable transit effects of a planet.

VEDHA CHAKRA

A diagram which indicates if the transit effect of a planet is nullified by the presence of any other planet in any specific house.

VEDHAKA

Same as *Chhadaka* (q.v.).

VENUS

See *Shukra*.

VESI YOGA

A planet other than Moon occupying the 2nd house from Sun sign produces *Vesi Yoga*; a similar occupation in the 12th house leads to *Vasi Yoga*. When Sun sign is flanked by planets other than Moon on both sides, it produces *Obhayachari Yoga*.

Persons born under *Vesi Yoga* are truthful, lazy, unbiased and rich. *Vasi Yoga* produces individuals skilled in many arts; they are charitable, strong, learned, renowned and glorious. These results get modified according to the planets, their nature, the houses they own, and the houses in which the *yoga* is formed. In *Obhayachari Yoga*, the individual becomes an eloquent speaker, well proportioned in body, and delightful in temperament. He is popular, well received, wealthy and renowned.

VIBHUTI PADA

Third chapter of Patanjali's *Yoga Sutras*. Therein the seer speaks of the accomplishments possible by acquiring yogic faculties. Patanjali describes the method of acquiring knowledge about the solar system and the various planets; he also indicates the method of deciphering the significance of different omens as well as the language of birds and animals.

VIBHAVASU YOGA

A planetary combination formed by Mars either exalted or placed in the 10th house, exalted Sun in the 2nd house, and Moon along with Jupiter in the 9th house. It enables the individual born under the combination to get an adorable wife and lead a happy personal life. He will be rich and will occupy a high status in life.

VIBHAWA

The 2nd year in the cycle of 60 *Samvatsaras* (q.v.). It is ruled by

Brahma. Persons born during this year are always agitated; they become smugglers but acquire much wealth and are helpful to others.

VIDYA

Wisdom, learning. Ancient religious scriptures speak of *Vidya* and *Avidya* (q.v.). The latter is caused by a special attribute of nature (See *Prakriti*) which produces illusion and the individual fails to recognise his real nature. *Vidya* refers to self-awareness, understanding of the real nature of *Atman* (q.v.), the esoteric laws of manifestation. *Vidya* itself is classified as *Para Vidya* and *Apara Vidya*, the former signifying inner, or esoteric, knowledge, and the latter, the outer, or exoteric, knowledge of things around oneself.

VIDYUTA YOGA

A planetary combination formed by the lord of 11th house in exaltation along with Venus occupying a cardinal house in relation with the house occupied by the ascendant lord. It makes the individual charitable, affluent, and enables him to occupy a high status in life.

VIJA

See *Bija*.

VIJAYA

[*Vijaya* = victory]. The 27th year in the cycle of 60 *Samvatsaras* (q.v.). It is ruled by Vishnu. During this auspicious year, famous persons are born who are successful in different walks of life.

VIJANANAMAYA KOSHA

One of the finer sheaths of human personality. It receives vibrations from subtler planes, under whose impulse the feeling of egotism is aroused and developed.

VIKARI

The 33rd year in the cycle of 60 *Samvatsaras* (q.v.) ruled by Vishnu.

Persons born during this year suffer from blood diseases. They are afflicted with bilious irregularities, are fond of forests and are devoid of any respectable financial status.

VIKARATANA

[*Vi-krit* = to cut into parts, or to divide]. 'Shorn of his rags/ A name given to Sun because his radiance was shorn by Vishwakarma (q.v.) to make him adaptable to his wife, Sanjna, who could not bear Sun's inherent effulgence. *Vikaratana* is actually an initiatory rite performed under special conjuncture for special inner unfoldment.

VIKRITI

The 24th year in the cycle of 60 *Samvatsaras* (q.v.) ruled by Vishnu. The individual born during the year is humorous, skilled in dance and music, is charitable, self-respecting, and luxurious in living style.

VIKRAMA

The 14th year in the cycle of 60 *Samvatsaras* (q.v.). It is ruled by Brahma. Persons born during this year are contended, renowned, self-controlled, courageous, and religious.

VIKSHEPA/SHARA

Celestial latitude.

VILAMBI

The 32nd year in the cycle of 60 *Samvatsaras* (q.v.). It is ruled by Vishnu. Persons born during this year are lazy, afflicted with maladies, and burdened with family responsibilities.

VILOMA

See *Anuloma*.

VIMSHOTTRI DASA

The system of planetary direction (q.v.) with a 120-year span and the planetary rulership determined on the basis of Moon's position in an asterism at the

time of birth. Ashwini gives the rulership of Ketu; the order of subsequent rulerships and the period of their rulerships are as follows:

Ketu—7 years; **Venus**—20 years; **Sun**—6 years; **Moon**—10 years; **Mars**—7 years; **Rahu**—18 years; **Jupiter**—16 years; **Saturn**—19 years; and **Mercury**—17 years.

VINA YOGA

See *Sankhya Yoga*. This combination makes an individual fond of music and dance, and skilled in several fine arts.

VINAYA

Prayer. In Buddhism, it refers to the canons of monastic discipline.

VINITA

A daughter of Daksha, the wife of Kashyapa, and the mother of Arana, the charioteer of Sun and Garuda, the vehicle of Vishnu.

VIRAJ

Radiant; belonging to the royal or the military class. First progeny of Brahma. His birth is described in different ways. The *Rig Veda* states that Viraj sprang from *Purusha* (q.v.), and from Viraj sprang the *Purusha*. Manu claims that Brahma created Viraj, from one half of his body from whom Manu himself arose and created the world. According to Puranic stories, having become male and female, Brahma produced from the female, the male power—Viraj, who then produced the first Manu. Viraj, the male half of Brahma is supposed to typify all male creatures, and Sat-Rupa, the female half, all female forms.

VIRANCHI

A name of Brahma (q.v.).

VIRODHI

The 23rd year in the cycle of 60 *Samvatsaras* (q.v.) ruled by Vishnu.

The individual born during the year is fearless, rebellious, fond of flesh-foods, yet he is ethical, respectful, and respected in his society.

VIRODHKRITA

The 45th year in the cycle of 60 *Samvatsaras* (q.v.) ruled by Rudra. Persons born during the year are unstable, unpredictable, and defiant of authority.

VIRUPA

Unnatural, deformed; a demon.

VISHAKHA

The 16th asterism extending from 200° 00' to 213° 20' of the zodiac. It is ruled by Jupiter, and its presiding deity is Agni, fire. It is classified as service class, a male by sex, a tiger by species, a demon by temperament, a cow by animal type, and is related with the eastern direction. Its basic motivation comes from *Dharma*, righteousness or religious duties, and its primary attribute, *guna*, is *Tamas*, stagnation. A potter's wheel is the symbol assigned to it.

Vishakha prepares the individual for the impending changes and reorients him psychologically in a radical manner.

VISHNU

[Root: *Vish*, to pervade]. That which has expanded. The second god of the Hindu Trinity. His primary task is the preservation of the universe. In the *Rig Veda*, Vishnu is considered a manifestation of solar energy, described as "striding through the seven regions of the universe in three steps and enveloping all things with the dust of his beams." The three steps stand for fire, lightning, and Sun; or the three phases of Sun in its rising, culmination and setting state. Vishnu is the embodiment of *Sattwa Guna* (q.v.). As a preserving and restoring power, he

manifested himself to the world in a variety of forms, called *avataras* (q.v.). These *avataras* are 10 in number, but the *Bhagavad Purana* mentions them as 22 and adds that in reality they are innumerable. Rama and Krishna were his seventh and eighth *avataras*, respectively.

Vishnu is represented as a comely youth of dark-blue colour. He has four arms, bearing a conch, a discus called *Sudarshana*, a club, and a sword. On his breast is a peculiar mark called *Sri Vatsa* and the jewel *Kaustubha*, and on his wrist is the jewel called *Syamantaka*. He is sometimes represented seated on a lotus with his consort Lakshmi, or is depicted reclining on a leaf of that plant. On another occasion, he is described reclining on the serpent Seshanag, and at other times he is shown riding on his vehicle, Garuda.

He is called *Narayana*, meaning one who floats on water. He is associated with the watery element. His devotees have given him one thousand names, compiled as *Vishnu Sahasranama*, a religious scripture of great merit. Vishnu, in the form of Krishna, proclaimed: "Having created the universe and ensouled it, I remain."

VISHNU YOGA

A combination formed by the lords of the 9th and 10th houses as well as the lord of the *Navamsa* (q.v.) sign lord of the 9th (all three) posited in the 2nd house. It makes the individual favoured in an important way by the state. By nature, he is patient, is erudite, skilled in debating and is an engaging conversationalist. He becomes rich and lives for long.

VISHISHTHADVAITA

The school of Hindu philosophy emphasising qualified monism as preached by *Ramanujacharya*.

VISHTI

An inauspicious *Muhurtam* (q.v.) represented as an ugly female demon born out of the wrath of Mahadeva. Vishti is represented as a repulsive figure with seven necks, seven arms, three legs, and a tail, riding a ghost. As a destructive apparition, she appears as *Jwalanana*, whose breath is fiery, *Karali*, formidable, *Ghora Rudri*, frightfully angry, *Maha Jihwa*, long-tongued, *Badavamukhi*, tormenting face, *Maari*, devastating plague, and *Yamajihwa*, deadly-tongued.

Her malefic face adversely affects certain lunar days. In election astrology (*muhurtam*), it is advised to avoid the time sensitive to Vishti. In Horary astrology also, Vishti plays an important role.

VISHUVAT VRITA

Equator.

VISHWA

The manifested universe; Earth.

VISHWAMSA

One-twentieth part of a zodiacal sign, each equal to 1° 30'. The rulership of these portions is assigned according to a special rule. The first *Vishwamsa* of all cardinal signs begins with Aries, of all fixed signs with Sagittarius, and of all common signs with Leo. The rest are counted off seriatum from these signs.

VISHWADEVA

The universe personified as a god; the presiding deity over *Uttara Ashadha* (q.v.). A particular group of ten deities supposed to be the sons of Vishwakarma (q.v.).

VISHWAKARMAN

[*Vishwa* = universe; *Karma* = creator] Omnificent. Originally, an epithet of any powerful god, as of Indra and Surya, but subsequently, represented as a personification of the cosmic

creative power. The *Rig Veda* described him as the one "all-seeing god, who has on every side eyes, faces, arms, and feet, who when creating heaven and earth, shapes them with his arms and wings; the father, generator, disposer, who knows all worlds, gives the gods their names, and is beyond the comprehension of mortals." In the Vedic hymns, he is said to sacrifice himself or to himself, which the commentators, the Nirukta, explained to imply that Vishwakarma first of all offered up all worlds in a general sacrifice (*Sarvamedha*) and ended by sacrificing himself. He is the artificer of the gods as well as the maker of their weapons. He revealed the science of architecture and mechanics (*Sthapatya-veda*).

According to Puranic descriptions, Vishwakarma was the son of Prabhasa, the eighth Vasu, by his wife Yoga-Siddha. His daughter Sanjna (q.v.) was married to Sun. As Sanjna was unable to bear the effulgence of Sun in his primeval radiance, Vishwakarma sheared his rays, from which he formed the discus of Vishnu, the trident of Shiva, the weapons of Kubera, the lance of Kartikeya, and the weapons of several other gods. Vishwakarma is also represented as having made the great idol of Jagannatha.

In his creative capacity, he is also designated as a Prajapati, and is said to be a mind-born son of Brahma. He is identified as *Tvastra* (q.v.). The name Vishwakarma also refers to Sun's ray which is said to provide light and heat to Mercury.

VISHWAMITRA

A Vedic sage who was born a Kshatriya in a royal family but by his severe austerities raised himself to the *Brahmin* caste and became one of

the *Saptrishis* (q.v.). According to the *Rig Veda*, he was a son of king Rusika, but later authorities make him the son of Gadhi, the king of Kanyakubja. He tasted his first great humiliation when sage Vashistha refused to part with his cow, Kamadhenu (also known as Nandini) and all efforts to take it forcibly were thwarted. Vishwamitra felt that Vashistha's supremacy and power ensued from his **Brahmanic** origin so he engaged himself in severe penance, *tapas*, and finally succeeded in his efforts.

His austerities made Indra nervous lest he usurp Indra's throne. Menaka, a celestial nymph, was sent to distract Vishwamitra from his *tapas*, in which she succeeded. Their amour resulted in the birth of Shakuntala (immortalised by Kalidasa in an epic of same name) who gave birth to Bharata who lent his name to India and made it known as *Bharatvarsha*. Vishwamitra finally attained so much of spiritual power that he sent Trishanku alive to the heavenly world. Vishwamitra was an early teacher of Rama (q.v.) whom he took away at an early age to his hermitage to get rid of *Rakshasas* (and to impart to Rama valuable lessons in arms). He was a priest of the solar dynasty of kings yet he put Harishchandra, who belonged to this lineage and had taken a vow of absolute truthfulness, to immense hardships to test his will to uphold his vow. Vishwamitra is also associated with several hymns in *Rig Veda*, including those which contain the *Gay antri Mantra* (q.v.).

VISHWARUPA

An epithet of Vishnu in the form of universe, wearing all forms; omnipresent and universal.

VISHWAVYACHA

A ray of solar light which is said to irradiate Mercury.

VRISHA/VRISHABHA

Also known as Vrishabha. The second zodiacal sign, Taurus (q.v.). It also refers to the 15th year in the cycle of 60 *Samvatsaras* (q.v.) ruled by **Brahma**. Persons born during this year are stocky in build with coarse hair and small palms. They bring disrepute to their family, yet they earn much money.

VRISCHIKA

Scorpio, the 8th zodiacal sign. It extends from 210° to 240° of the zodiac. It is ruled by Mars, and Moon is debilitated here. It is classified as a fixed sign, female by sex, watery by element, and related with the northern direction. It is connected with the generative organs. It is a highly mystic sign leading both to intense selfishness as well as to great occult attainments.

VRITTA

Vritta, as mentioned in the *Vedas*, is a demon of drought and uncongenial weather with whom Indra is constantly at war and forcing him to release the rains.

Vritta represents obstructors, opponents, who cover the truth, and does not let the clarity of an illumined mind penetrate it. Indra, as the illumined mind, has to destroy it

before attaining heavenly bliss of perfect clarity of the primeval truth.

VYANA

One of the vital airs circulating or diffusing in the body.

VYASA

[Vyasa = to amplify, arrange, compile]. One who expands or amplifies; an interpreter, rather than a revealer, because what he reveals, interprets, explains or amplifies is a mystery to the profane. *Vyasa*, a generic term for great authors, originally referred to the seer who revealed the *Vedas*, composed the *Mahabharata* and compiled the *Puranas*.

There are said to be 28 Vyasas, the last one being the author of *Uttara Mimamsa* (q.v.).

VYATHI PATHA

An evil combination of importance in *muhurtham* (q.v.) consideration. Any undertaking commenced during this period meets certain failure. It is also the name of an *Upagraha* (q.v.).

VYAYA

Expenditure, The 12th house in a natal chart is related with it. It is known as the house of *Vyaya*, *Vyayasthanam*, or the house of expenditure. It is also the name of the 20th year in the cycle of 60 *Samvatsaras* (q.v.) ruled by Brahma. Persons born during this year are charitable, luxurious, respectful and very amiable.

YAJAMANA

A person who employs a priest or priests to perform *yajnas* (sacrifices and religious rituals) on his behalf and meets all expenses, including gifts and offerings (*danam*) to the officiating priest or priests.

YAKSHA

A class of celestial beings created by Brahma who attend on Kubera (q.v.) and guard his treasures. They do not possess any special attribute, but are considered inoffensive and harmless creatures delighting in songs and dances.

YAMA

Retainer; also called Dharmaraja, the king of justice. He is said to be the son of Vivaswat (the Sun) (q.v.). In the *Vedas*, Yama is the god of death. He is the regent of the southern direction, has green skin and is clothed in red. He rides a buffalo, armed with a ponderous mace and a noose to draw the life of victims.

In yogic literature, Yama stands for the first step in the eightfold path of yogic discipline. In astrology, Saturn represents Yama.

YAMA GANDHA/

YAMA-KANTAKA

An invisible planet; an *upagraha* (q.v.). Son of Jupiter and producer of auspicious results. Yama-Kantaka also refers to a duration lasting for about one-and-a-half hours to three hours, starting from 18, 14, 10, 6, 2, 26, and 22 *ghatis* after sunrise, while during night time the order begins with 2, 26, 22 and follows the same

sequence respectively for the week-days, beginning with Sunday.

YAMARDHA

1/8th part of day or night time, each of which is assigned to a planet.

YAMOTTAR VRITTA

Longitude, meridian.

YANTRA

An instrument. Any device to obtain a result or to overcome any planetary maleficence.

YAV YOGA

A planetary combination formed by all malefics in 1st and 7th houses and all benefics in 4th and 10th houses. It makes the individual courageous and his mid-span of life is very happy.

YAVANA

The Greeks. The Puranas describe them as the descendants of Turvasu, who are associated with the tribes of north-west frontier. They were among the races conquered by King Sagara, one of the ancestors of Rama (q.v.) in astrological literature, reference is generally made to Yavanacharya who is believed to be the Greek philosopher Pythagoras of the Samoa Island.

YAYATI

The fifth king of the Lunar race, and son-in-law of Shukra (Venus) by his marriage with Devayani. Yayati possessed an amorous nature and is said to have transferred his decrepitude to his son in exchange for his youth. At the end, disenchanted with the life of indulgence, he returned youth to its rightful owner and retired to forests.

YEAR—SIDEREAL AND LUNAR

A calendar year of 365 days (366 days in a leap year) commonly divided into 12 months, beginning on January 1 and ending on December 31. A lunar year is equal to 12 lunar months. Astronomical year, or equinoctial year, or tropical year is the interval between one vernal equinox and the next. One sidereal year is the time taken by the earth to complete one revolution around Sun, measured in relation to the fixed stars.

YOGA

Combination. Deep and abstract meditation. Concentration of mind and contemplation on the Supreme taken together resulting in one's union with the Universal Spirit. Yoga discipline is associated with Patanjali. As part of Samkhya philosophy (q.v.) *yoga* is one of the six **Darshans** or schools of philosophy in India.

Astrologically, *yoga* refers to planetary combinations and their special results which affect the life of an individual. In traditional Indian ephemeris, known as *Panchangam*, *yoga* is also the name of a particular division of time, which are 27 in number. This time-division is different from the asterisms, which are also 27 in number.

YOGA BINDU

A point located by adding the *Nirayana* (q.v.) latitude of Sun, Moon, and the beginning of the *Pushyami Nakshatra*, i.e., $93^{\circ} 20'$. To get the *Sayana* longitude (q.v.) of the same, one has to add to it the *Ayanamsa* (q.v.) for the year. The point opposite to *Yoga Bindu* in a natal chart is known as *Avayoga Bindu*.

YOGA KARAKA PLANETS

The special proclivities or significations of planets. These are considered

in several ways. The general significations of different planets are as follows:

Sun: **Atma**, general temperament, health, capabilities, and wealth.

Moon: **Citta** (consciousness), mother, happiness, prosperity, royal **fayour**, and wealth.

Mars: Valour, brothers, brothers' sons, diseases, abilities, land and landed properties.

Mercury: **Buddhi**, learning, intelligence, discrimination, mother's brothers, friends and colleagues.

Jupiter: **Vidya**, wisdom, knowledge, sons, wealth, physical strength.

Venus: **Kama-Vasana** (sexual desire), wife, conveyance, ornaments, and general happiness.

Saturn: Longevity, misfortunes, and cause of death.

Rahu: **Karmic** impediments, grandfather.

Ketu: **Vairagya** (renunciation), grandmother.

The planets also acquire special significations (*karakattwa*) in every horoscope. If the planets occupy their own houses, exaltation sign, or a friendly sign and are mutually related or are in Cardinal houses, they acquire auspicious significations. Planets in their exaltation sign placed in 1st, 4th, 7th and specially in 10th houses attain special significations.

Some planets are *L-rak*'s (special causative potential) for certain specific houses in a horoscope which are as follow (figures in brackets show the house numbers in which that specific planet has special influence):

Sun (1), Jupiter (2), Mars (3), Moon (4), Jupiter (5), Mars (6), Venus (7), Saturn (8), Jupiter (9), Mercury (10), Jupiter (11), and Saturn (12).

In Jaimini astrology, *L-rakaitwa* depends upon the longitudinal

position of the planets overlooking the signs in which they are situated. The planet occupying the most advanced position in this way becomes *Atma Karaka*. (See *KarL-twa*) A planet simultaneously owning cardinal and trine houses also becomes a *Yoga Karaka* planet in order to produce very auspicious results.

YOGA NIDRA

The meditative sleep. The great illusory energy of Vishnu and the illusory power manifested in Devi as *Mahamaya*, the great illusion.

YOGA SUTRA

Aphorisms of *Yoga*. A treatise on *Yoga* usually associated with Patanjali. It contains four sections, viz., (i) *Samadhi* (meditation), (ii) *Sadhana* (practice), (iii) *Bibhuti* (accomplishments), and (iv) *Kaivalya* (liberation). The rules for practising *yoga* are dated from a very ancient time, even prior to Patanjali. The doctrine helped to a great extent even Lord Buddha. Yajnavalkya was an early teacher of this meditational practice, whose name is also associated with *Shatapatha Brahmana* of *Yajur Veda*, *Brihad Aranyaka* and several other works on the subject.

YOGINI

A sorceress. *Yoginis* are eight female demons attending on Durga (q.v.). The term also refers to a female practitioner of *yoga*.

YOGINI DASA

Refers to a system of *Dasas* (q.v.). *Yogini Dasa*, which are eight in number, are *Mangala*, *Pingala*, *Dhanya*, *Bhramari*, *Bhadrika*, *Ulka*, *Siddha*, and *Sankata*. The prevailing *Yogini Dasa* at birth can be worked out by counting the number of birth-asterism, adding 3 to it, and dividing the total by 8. The remainder gives the *Yogini Dasa* to commence. The planets and the

number of years assigned to them under this system are as follows:

Moon-1; Sun-2; Jupiter-3; Mars-4; Mercury-5; Saturn-6; Venus-7; and Rahu-8.

The number of years assigned to them for rulership is the same as in the above order, i.e., 1 year for **Moon**, 2 for Sun, 3 for Jupiter, and so on.

YONI

Womb and female generative organ. Alone or in combination with *Linga* (q.v), it is an object of worship for the followers of the Shaktas. The term also refers to a place of birth, origin or generative cause. The word is also used to indicate family, stock, race, birth, form of existence, or species as in the case of *Manushya Yoni*, i.e., human kind.

YUG YOGA

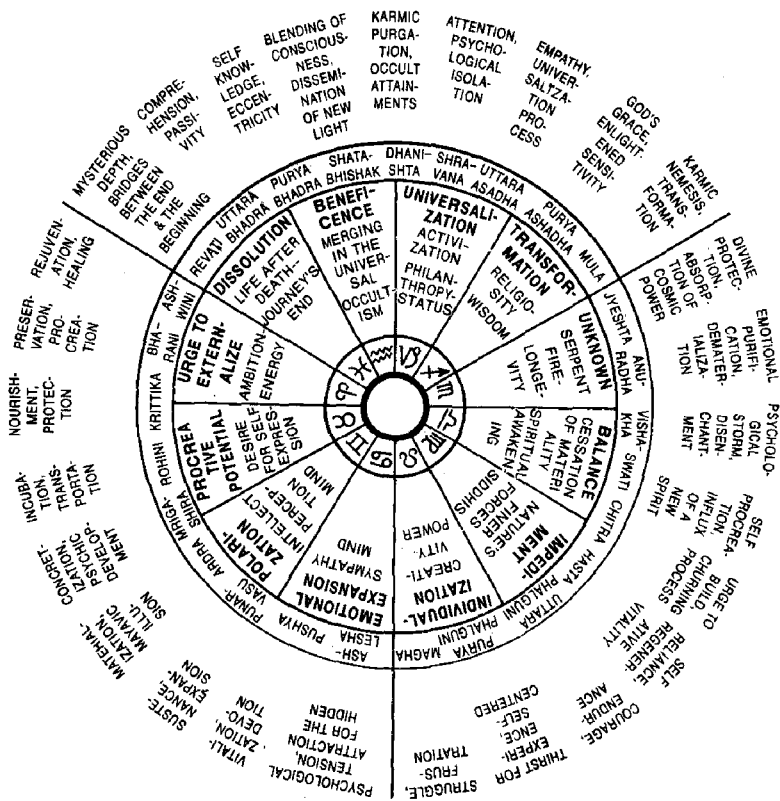
See *Samkhya Yoga*. Persons born with this combination in their natal chart are arrogant, drunkards and tend to begging.

YUGA

Literally a yoke. An age. The exoteric classification gives 4 *Yugas*, viz., *Krita* or *Satya*, *Treta*, *Dvapara*, and *Kali*. The esoteric cycles regard *Kali* as the balancing point of greatest materiality in a series of 7 cycles retracing the *Yugas* until the age of regained innocence, *Satya*, is realised. Technically, a *Yuga* is a very small part of a *L-lpa* (q.v). 71 *Maha Yugas* form the period of the reign of one Manu which equals to 306,720,000 years. A Day of Brahma consists of 4,320,000,000 mortal years with an equal length of *Pralaya* or Night of Brahma. An Age of Brahma or *Maha Kalpa* equals 100 years of Brahma at 3,110,400,000,000 years each. The total is given as the period of a solar universe during its *Manvantara*, with probably an equal

YUGMA
Even.

The 9th year in the cycle of 60 *Samvatsaras* (q.v.) ruled by Brahma. Persons born during this year are generally afraid of their wives, afflicted by diseases but have dependable friends.



ZODIAC

An imaginary belt stretching about 8° north and the same distance in the south of the ecliptic (q.v.) in which all planets, including Sun and Moon, remain during their revolution around Earth (in geocentric system). In the case of Moon, the deviation is only $\pm 5^\circ$. This belt is divided into 12 equal parts of 30° each, represented by individual signs \pm called a *Rasi* (q.v.) or the sign of zodiac. *Sayana* or tropical signs of the zodiac start from the point of intersection of the ecliptic and the celestial equator, while *Nirayana* or the sidereal zodiac (q.v.) starts from the fixed origin. The tropical longitude of any planet minus precession or *ayanamsa* (q.v.) on any specific date gives the *Nirayana* longitude of the planet. There is no universal agreement on the meeting point of the *Nirayana* and the *Sayana* zodiac, but the widely accepted date of coincidence, according to N.C. Lahiri, in India is A.D. 285. The 12 signs of the zodiac are highly occult divisions of the firmament, connected with many mythologies and esoteric teachings. Very strong supra-physical, well-differentiated esoteric impulses radiate through them, which vitally affect the universe, Earth, and life on this planet. Information about these impulses is given in religious scriptures in a garbled and veiled manner. Blavatsky states that the 12 signs of the zodiac are connected with the 12 sons of Jacob. Other scriptures also relate the zodiacal signs with mythological beings

personifying powerful spiritual and supernatural forces. She even mentions that wherever the world religions mentioned the number 12, they mean the zodiacal signs.

The following are the 12 signs of zodiac, with their presently believed basic significance:

1. *Aries*: Ram, *Mesham* (sk). Actionless but with potency for action. The primeval cause of material existence but the seed of causation has not fructified to become the tree of life.
2. *Taurus*: Bull, *Vrishabham* (sk). The basic strife for creative union. Cosmic energy begins to flow at this stage: force as well as matter, both, are generated, which are necessary for causing action.
3. *Gemini*: Twins, *Mithunam* (sk). Duality. In fact, a trinity representing Father, Mother and the Holy Ghost; three *gunas* (q.v.), viz., *Sattwa*, *Rajas*, and *Tamas*, or harmony, activity and dissolution, respectively; *Trimurti*, comprising *Brahma*, *Vishnu*, and *Rudra*, or creation, preservation and assimilation, respectively. It stands for *Mahat*, the cosmic intelligence.
4. *Cancer*: Crab, *Karkatam* (sk). Archetypal ideation. Differentiation between land and water; also the differentiation of the vehicles of consciousness. The four levels of consciousness, the four directions of space, and the four heads of Brahma (q.v.) are all related to it.

5. *Leo*: Lion, *Simham* (sk). The culmination of involutory ideational process. It represents God Incarnate in the material world. The individualised man has all the potential of the Supreme Being, but his powers are restricted. The Divine Essence assumes a creative role, like cosmic electricity, *Fohat* (q.v).
 6. *Virgo*: Virgin, *Kanya* (sk). Represents the Virgin Mother, *Shakti*, (q.v). Consciousness in bondage but with an understanding that the shackles can be cast away. It represents *Shakti* or *Mahamaya* (q.v), controlling and guiding the six primary forces in nature. It materialises the cosmic electrical energy. The natural law of motion, of action and reaction, which acting on the life-principle becomes the Law of *Karma* (q.v).
 7. *Libra*: Balance, *Tula* (sk). Blavatsky considers it as the 36 *tattwas* born of *Avidya* (q.v), spiritual ignorance. At this stage, the centrifugal force, symbolised by the father, and the centripetal force, symbolised by the mother, are in balance. It joins the involutory outgoing path (*Pravritti Marg*) with the evolutionary ingoing path (*Nivritti Marg*).
 8. *Scorpio*: Scorpion, *VirshchiLm* (sk). Incubation of the Serpent Energy, *Kundalini* (q.v.) which provides impetus for spiritual growth and enables control over hidden powers of nature. Scorpio refers to the recognition of the Divine Spark, hidden within oneself and all forms of manifestation, and expresses the strife to reveal it.
 9. *Sagittarius*: Archer, the truth seeker, *Dhanu/Dhanvi* (sk). *Dharma* of the cosmic deity. It enables the Divine Spirit to illumine the inner man. It aims at psychic transformation.
 10. *Capricorn*: Crocodile, unicorn, goat, *Makara* (sk). Esoterically, it is the impulse in an individual to join occult hierarchy. At this stage, the inner light concealed under the deceptive mask begins to shine forth and the limitations of manifestation begin to crumble down. The bridge between the man and the superman.
 11. *Aquarius*: Water carrier, *Kumbha* (sk). Human will now begins to transmute into divine will. Aquarius relates to two aspects of the creative process, complete annihilation of the past evolutionary course, and the birth of a new race or the beginning of a new life. It stands for a radical change involving purification of materialistic desire and giving a new direction to life.
 12. *Pisces*: Fishes, *Meenam* (sk). The influence that confronts the manifesting soul with the enormity of cosmic existence, the knowledge of which annihilates all material dross in it and peace returns to it. Pisces represents the deluge in which the seed of future evolution is preserved.
- (For details of these zodiacal signs and their predictive indications, also see their respective heads.)

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